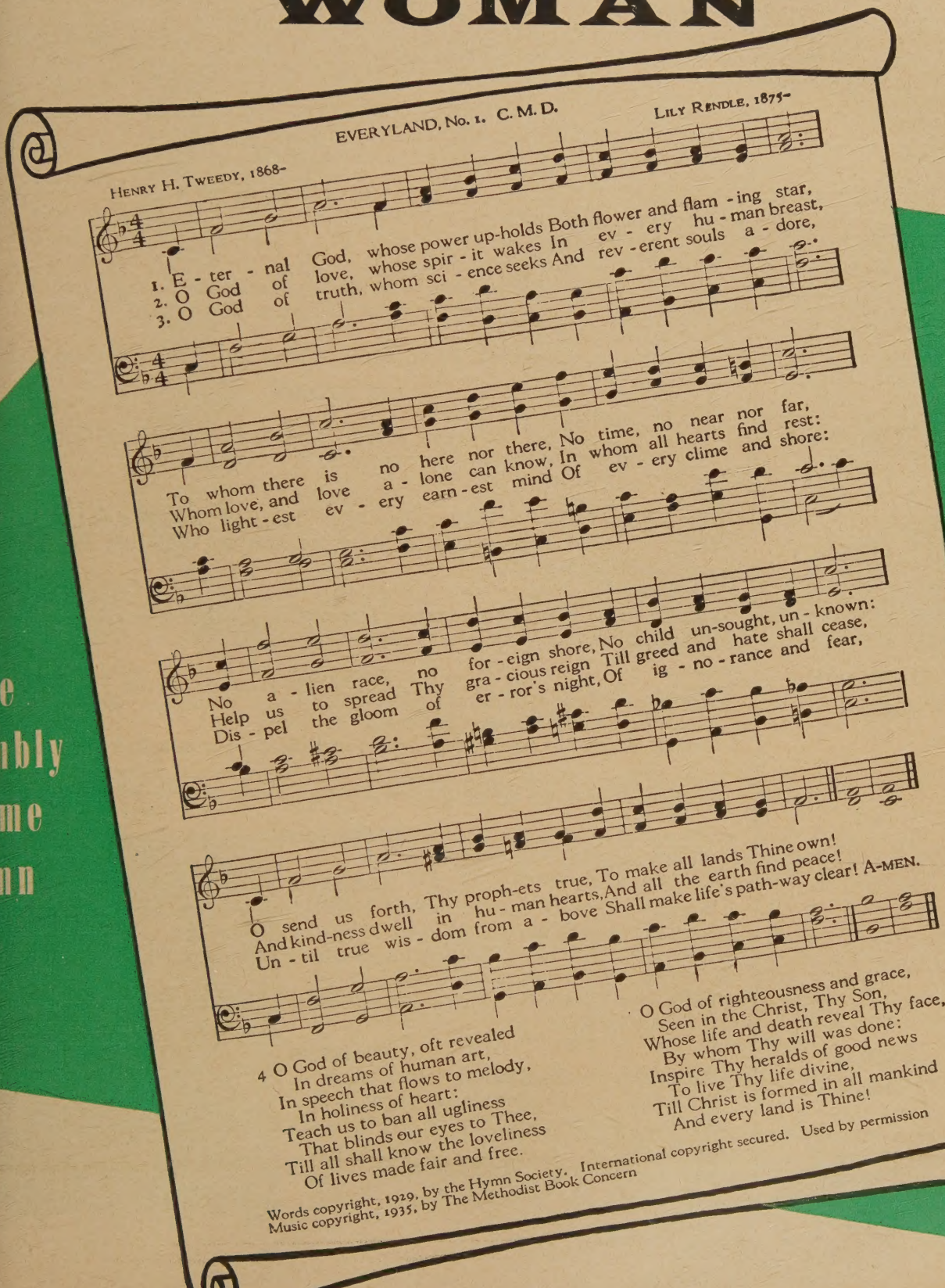
MARCH 1958

The METHODIST WOMAN

EVERYLAND, No. 1. C. M. D.
LILY RENDLE, 1875-
HENRY H. TWEEDY, 1868-
1. E - ter - nal God, whose power up-holds Both flower and flam - ing star,
2. O God of love, whose spir - it wakes In ev - ery hu - man breast,
3. O God of truth, whom sci - ence seeks And rev - erent souls a - dore,
To whom there is no here nor there, No time, no near nor far,
Whom love, and love a - lone can know, In whom all hearts find rest:
Who light - est ev - ery earn - est mind Of ev - ery clime and shore:
No a - lien race, no for - eign shore, No child un-sought, un - known:
Help us to spread Thy gra - cious reign Till greed and hate shall cease,
Dis - pel the gloom of er - ror's night, Of ig - no - rance and fear,
O send us forth, Thy proph-ets true, To make all lands Thine own!
And kind-ness dwell in hu - man hearts, And all the earth find peace!
Un - til true wis - dom from a - bove Shall make life's path-way clear! A-MEN.
4 O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holiness of heart:
Teach us to ban all ugliness
That blinds our eyes to Thee,
Till all shall know the loveliness
Of lives made fair and free.
O God of righteousness and grace,
Seen in the Christ, Thy Son,
Whose life and death reveal Thy face,
By whom Thy will was done:
Inspire Thy heralds of good news
To live Thy life divine,
Till Christ is formed in all mankind
And every land is Thine!
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TENTATIVE PROGRAM NOTES

Fifth Assembly—Kiel Auditorium—St. Louis, Missouri
May 6-9, 1958

Theme: Christ's Message for Today

TUESDAY
May 6

AFTERNOON

Worship in Music by Bennett College Choir, Greensboro, North Carolina
Message by President of Woman's Division of Christian Service,
Mrs. J. Fount Tillman
Organization and Roll Call
Bible Study by Dr. Georgia Harkness

EVENING

Introduction of Missionaries and Deaconesses
Address: Dr. Collin Williams of Australia

WEDNESDAY
May 7

MORNING

Worship in Music by Bennett College Choir
Bible Study by Dr. Georgia Harkness
Panel:
Rev. Dan Whitsett, pastor of Methodist Church, Sylacauga, Alabama
Dr. Kenneth Maxwell, executive secretary, Department of Internation
Affairs, NCCCA
Representatives of the Departments of Work in Home and Foreign Fields

AFTERNOON

Work Groups on "Our Witness"
(The purpose of the work groups is to relate the total Assembly program t
the task of the local woman and her local Society or Guild.)

EVENING

Worship in Music—National College Choir, Kansas City, Missouri.
Introduction fraternal delegates and representatives of World Federation
Methodist Women
Speakers:
Dr. Willa Player, president of Bennett College, Greensboro, North Carolin
Dr. Chandran Devanesen of India

THURSDAY
May 8

MORNING

Worship in Music—National College Choir
Bible Study by Dr. Georgia Harkness
Dramatization of unmet needs in personnel and finance in both home and foreig
fields
Speaker: Dr. Eugene Smith, general secretary, Division of World Missions, Boar
of Missions

AFTERNOON

Work Groups on "Our Mission"

EVENING

Worship in Music—Scarritt College, Nashville, Tennessee, and massed choirs
Speaker: Dean Walter G. Muelder of Boston University
Witnessing With Gifts (Conference presidents will present the free-will offering
from local Societies and Guilds.)
Witnessing With Lives (Bishop Richard Raines will commission missionaries an
deaconesses.)

FRIDAY
May 9

MORNING

Worship in Music—Scarritt College Choir
Bible Study by Dr. Georgia Harkness
Summary statement by President of Woman's Division of Christian Service
Pledge Service
Communion Service, Bishop Matthew W. Clair, Jr., Bishop Eugene M. Frank

ussing final plans for the Fifth Assembly are (left to right) Mrs. Edward Brandhorst, co-chairman; Mrs. J. Fount man, Woman's Division president and chairman of the Assembly program committee; Mrs. John Pearson, co-chair- of the program committee; and Mrs. C. C. Kane, general chairman of the Assembly. The group met during the Annual Meeting in Buck Hill Falls, Pennsylvania.

. E. R. Gemberling of Gideon, souri, is president of St. Louis Conference Woman's Society.

Committees are hard at work preparing for the forthcoming Fifth Assembly in St. Louis, Missouri, May 6-9, 1958.

- **Visitors desiring hotel reservations must write to the Hotel Convention Reservation Bureau, 911 Locust Street, Room 406, St. Louis 1, Missouri. Hotels and rates were listed on page 2 of the February issue.**

- **An Assembly offering will be taken—designated for educational institutions of the Woman's Division, which specialize in the training of Christian workers: Harris Memorial Training School, Manila, Philippines; National College, Kansas City, Missouri; Scarritt College for Christian Workers, Nashville, Tennessee. Articles on these institutions will appear in the April issue.**

- **The Assembly Bulletin will be included as a sixteen-page inset in the July-August issue.**

- **A special section will be reserved in the Kiel Auditorium for retired staff members and former members of the Woman's Division who attend the Assembly providing prompt notification is sent to Miss Dorcas Hall, Room 513, 150 Fifth Avenue, New York 11, N. Y.**

In Memoriam

Miss Annie E. Price, a retired deaconess, was a native Texan, and the daughter of an itinerant Methodist preacher. She spent her early womanhood teaching in rural schools and entered Scarritt Bible and Training School in Kansas City, Missouri, in 1913. Following her graduation, Miss Price was employed as a teacher in the State Juvenile Training School for Boys at Gatesville, Texas. She also served under the General Board of Missions of the former Methodist Church, South. In 1923, Miss Price was consecrated a deaconess. She spent all but one year of her active years as a deaconess working among the Spanish-speaking people in Texas. Miss Price retired in 1942. She died December 8, 1957, at Port Arthur, Texas.

Miss Elizabeth Hoge, of St. Clairsville, Ohio, sailed in 1892 for Lucknow, India, as a missionary of the Cincinnati Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. She went out to join her aunt, Isabella Thoburn, in the Lal Bagh Girls' School and College. Miss Hoge taught in the kindergarten and primary classes of that school.

After some years, she was transferred to another school. She spent her entire service in the schools of North India and Lucknow Conferences. Miss Hoge was a charter member of the Lucknow Conference when it was organized in 1920, working in the Chambers Memorial School at Gonda and the Hudson Memorial School at Kanpur. She was the first Field Correspondent of the Lucknow Woman's Conference, serving in the days when all letters and records were written by hand, as the missionaries had very few typewriters then.

After Miss Hoge retired in 1935, she established her residence in the Methodist Home on College Hill, Cincinnati, Ohio, where she remained until her death on November 26, 1957, in her ninety-second year.

Miss Ida Love Shannon, missionary to Japan, was born March 4, 1873, in Davidson County, Tennessee, near Nashville. She was educated at Tennessee Female College, Scarritt College, Vanderbilt University, the University of Chicago, and Denver University. Before sailing to Japan in 1904, she taught school for thirteen years. For six of those years she was on the faculty of Martha Washington College and the Conservatory of Music, Abingdon, Virginia.

Most of Miss Shannon's missionary years were spent on the faculty of Hiroshima Girls' School. Upon her retirement in 1940, she made her home in Little Rock, Arkansas. But in November, 1946, she went to Walnut Grove, California, to work with the Japanese, remaining until June, 1948. Since 1955 she had made her home in Robincroft, Pasadena, Californ where she passed away on Decem 5, 1957.

Miss Agnes M. Little, a native Blackwell, Oklahoma, died on Janua 3, 1958, at Robincroft Rest Hon Pasadena, California. Miss Little graduated from the former Kan City National Training School, Kan City, Missouri, in 1914 and served early years as a deaconess in W Virginia and Kansas. She also ser as assistant superintendent of El Dee Hall, Austin, Texas, and as sup intendent of Sager-Brown Home a School in Baldwin, Louisiana. Foll ing a period of years caring for mother, Miss Little joined the staff Robincroft Home from which appoi ment she retired in 1953.

Miss Mary T. Alexander, a reti home missionary, died January 1958, in Savannah, Georgia, after lingering illness. Born in Yonke New York, Miss Alexander was trai for missionary service in Folts In tute, Herkimer, New York. After graduation she went to Savan where she established a kindergar in Haven Home. This was the f kindergarten in the city for Ne children. When Haven Home merged in 1932 with Boylan Home Jacksonville, Miss Alexander went Boylan-Haven Home as housekeep retiring there in 1936, after thi four years of fruitful service. She made her home in Savannah, Geor for some years.

RECENT ARRIVALS FROM:

India: Miss Meriel McCall, R.N., c/o Mrs. E. G. Dougherty, 2822 E. 68th St., Seattle 15, Washington.

Japan: Misses Charlotte Alston, 1513 Dunbar St., Greensboro, North Carolina; Rebecca Giles, 404 S. Glover St., Urbana, Illinois.

Latin America: Mexico—Miss Orlene McKimmey, c/o Mrs. Lloyd Jackson, 303 Beach, Crossett, Arkansas.

Peru—Miss Janet Evans, 3106 Clifton Ave., Baltimore, Maryland.

Uruguay—Miss Shirley Small, 2518 Hermansau, Saginaw, Michigan.

RECENT DEPARTURES FOR:

Africa: Algeria—Miss Judith Bish.

Liberia—Miss Sallie Lewis Browne.

Mozambique—Miss Barbara Kurtz.

Southern Rhodesia—Misses Else Marie Roed, Sylvia Aldrich, Marcia Ball.

India: Miss Lulu Boles.

Latin America: Brazil—Misses Mary Bowden, Florence Ford, Zulu Terry.

Bolivia—Miss Margaret Toothman (sailed from Costa Rica).

Mexico—Misses Donna Nelson, Joyce Haberman, Janet Porcelli, Roscella Bonorden, Helene Rossoll (sailed from Costa Rica).

To Costa Rica for language study—Miss Carrie Radcliffe.

Philippines: Miss Lucy Blanton.

ANNUITY

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Wesleyan Service Guild: Miss Lillian A. Johnson, secretary.
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Youth Work: Miss Helen L. Johnson, secretary.
Children's Work: Miss Mona Kewish, secretary.

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The METHODIST WOMAN

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★ ★ ★ *Contents* ★ ★ ★

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

The Eighteenth Annual Meeting

THE INN, BUCK HILL FALLS, PENNSYLVANIA, JANUARY 7-11, 1958

AN ANNUAL meeting of the Woman's Division of Christian Service is like Old Home Week. Women from various parts of the country have developed a close bond of fellowship as they have worked together on committees and struggled through the knotty problems of this big organization. This year the good fellowship was spiced with a spirit of thankfulness that Mrs. J. Fount Tillman, the president, was able to be present and preside. Mrs. Tillman had been in a serious automobile accident in November. There was great rejoicing over her rapid recovery.

The sessions were held in the auditorium. Though lacking the cozy intimacy of the East Room, the auditorium did provide better ventilation and ample room for the many visitors who attended, including members of standing committees: jurisdiction vice-presidents, jurisdiction Secretaries of Promotion, Christian Social Relations, Missionary Personnel, Wesleyan Service Guild, and Status of Women. Many conference presidents also were in attendance.

Each day's program was rich and varied. Miss Leila Anderson, assistant general secretary for program of the National Council of Churches, was the speaker at the opening session. She brought a clear-cut message on the place of women in the program of the church.

Two stirring addresses were heard on the evening that the Department of Christian Social Relations presented its program. Rev. Will Campbell, associate director, Department of Racial and Cultural Relations of the National Council of Churches, spoke on "Some Major Issues in School Integration" and Dr. Dan Dodson, director, Human Relations Institute of the New York University, aroused interest in "Housing and Racial Integration." Discussion followed with questions answered by a panel of experts. A citation was presented to Mrs. M. E. Tilly of Atlanta, Georgia, for her contribution in the field of Human Relations. (This citation and a picture will appear in the April issue.)

It is always thrilling to hear and see the missionaries and deaconesses. The Department of Work in Foreign Fields used the theme "Co-workers With God" in pre senting the areas of advance. Th session was climaxed by talk given by a new missionary, a mis sionary in her middle years, an a missionary retiring after fift years of service.

"Actions Speak Louder" was th theme carried out by the Depart ment of Work in Home Field through reports of progress in urba and social work; a panel on edu cational aims, and slides on retire ment homes and rural work.

The Section of Education an Cultivation showed clips from tw movies, "Korea Caravan" an "Campus Parish" and coupled thos showings with a panel on field wor as a basis for a group involvemen presentation which had good aud ence participation.

On the evening that Miss Mar guerite Harris, the treasurer, pre sented her report Mrs. Charles W Mead, chairman of the Finance an Estimates Committee, conducte the devotional service "To Love— To Lift—To Light" which is foun on page 20 of the February issu A candle was lighted and it burne for fifty-five minutes indicatin that eleven women had contribute $96 apiece.

Further reports and actions wi be given piecemeal. See pages 27 30 of this issue and also items i the April issue.

Religious News Service

AT NATIONAL COUNCIL ASSEMBL

A huge cross and an altar, flanke by denominational banners, forme the background for speakers at th triennial General Assembly of th National Council of Churches in Ki Auditorium held in St. Louis, Missou December 1-6, 1957. About 800 del gates, representing thirty major Pro estant and Eastern Orthodox con munions, attended the six-day meetin Also present were more than 1,00 observers and visitors. This is th same auditorium where the Fifth A sembly of the Woman's Society o Christian Service will be held on Ma 6-9, 1958.

TRIBUTES

by MRS. H. F. BRANDT

Chairman, Section of Education and Cultivation

Two beloved members of the Section Education and Cultivation retired at e Annual Meeting of the Board of issions: Miss Harriet Seibert, secre-ry of Field Cultivation for the Wom-'s Division of Christian Service and rs. Maude White Hardie, assistant to e executive secretary of the Woman's ction of the Joint Section of Educa-on and Cultivation. Accepting Mrs. ardie's philosophy of life as ex-ressed in one of her poems makes it sier to bid farewell to these two fine orkers:

hange is the law by which the
whole world moves. . . .
hange is God's law for all that He
has made. . . .
hange is not loss. It is the adding
on
f what now is, to values that have
gone
o make us what we are. In fullest
sense,
/e are the whole of our experience.
. . .

Miss Harriet Seibert

Mrs. Maude White Hardie

Miss Harriet Seibert served for ourteen years with the Board of Missions of The Methodist Church. n 1943 she came to the Woman's Division to begin a piece of pioneer ork with the Woman's Army orps Training Centers to promote iendly relationships between the oung women in these camps and ie neighboring churches.

From this activity she was as-gned to the rapidly growing hous-ig areas in Oakland, California. Here again, because of a new and ressing need, she represented the oncern of Methodist women in an terdenominational enterprise. She rved in a liaison capacity be-veen the persons living in these arren and lonely communities and ie churches in town.

Her next responsibility was with ie families of veterans and ex-rvice women related to the stu-ent housing project and on the ampus of the University of Michi-an at Ann Arbor. Anyone knowing Miss Seibert will realize how her arm and friendly personality dis-elled the gloom and heartache of many lonely persons in their new and strange environments.

As Secretary of Field Cultivation for the Woman's Division she directed the itineration of missionaries and deaconesses, the field workers, and many other speakers.[1] Through her understanding and interpretation of the plans and work of the Woman's Division, much has been accomplished for the advancement of the missionary cause.

Miss Seibert had a rich preparation for this work. A graduate of Barnard College, she has her Master's degree from Columbia University. Among other honors she is a member of Phi Beta Kappa. She is still an active member of Christ Church, Methodist, New York City, where for fifteen years she was the Director of Religious Education.

Her friendly and sincere interest in those about her, her indomitable courage and perseverance in the face of difficulties have been a great source of strength to all of us who have been privileged to work with her.

Mrs. Maude White Hardie has lived all her life in Brooklyn, although she was born in Hancock, New York, where her father was editor of the town newspaper. She received an A.B. degree from Wellesley College and an A.M. from Columbia University and Union Theological Seminary in Christian education. Prior to her marriage to Charles H. Hardie, she taught in the high schools of the New York school system.

Before the unification of Methodism, Mrs. Hardie was officially active in the Woman's Foreign Missionary Society of the Methodist Episcopal Church. She served as Secretary of Spiritual Life of the Northeastern Jurisdiction Woman's Society of Christian Service for the first quadrennium.

Life-long association with Janes Methodist Church, Brooklyn, has given her opportunity to participate in all phases of local church work, particularly the church school. The changing character of the church neighborhood in recent years presented the privilege of fellowship along interracial lines.

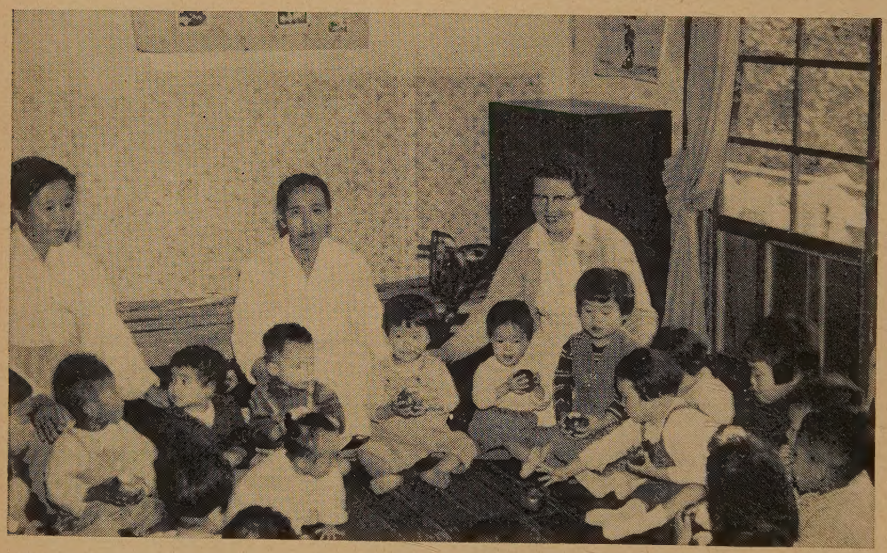
After her husband's death, Mrs. Hardie worked for a short time during the summer of 1948 in the office of The Methodist Woman. That fall she became associated with the work of the executive secretary of the Section of Education and Cultivation.

Her gracious and sincere personality endear her to all who have the privilege of working with her. Through the written word, both in poetry and prose, she has given inspiration to the readers of The Methodist Woman and other publications. Her insight and ability to interpret the things of the spirit have strengthened many. We owe a debt of gratitude to her not only for carrying her responsibilities as a staff member in a most effective manner, but also for the contribution she has made by her quiet Christian witness.

[1] See the article on page 16 in which Miss Seibert describes her work.

Wyatt Baby Fold

• *Wyatt Baby Fold is located in Seoul, Korea.*



• *The "family" at Wyatt Baby Fold is supported by the Woman's Division of Christian Service.*

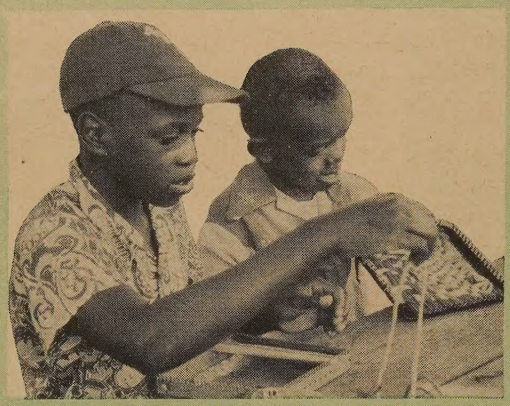
• *More children and workers continue to arrive at the home to expand the family circle.*

The first heart surgery done in orea saved the life of this ungster. The operation was ssible through gifts from the oman's Society.

• *"I was abandoned and you took me in; I had an ear infection and you operated; I cannot see but you are helping me—for all this I give thanks."*

• *This youngster was unwanted by those about him but now he has a home at Wyatt Baby Fold and a permanent home in America will be found.*

• *The children show appreciation to Miss Margaret Billingsley, executive secretary for Japan and Korea, for all Wyatt Baby Fold and its leaders have done for them.*



Community Fund Participation

by

MABEL GARRETT WAGNER

• **Making things while day camping is such fun —Campbell Friendship House is a Red Feather agency in Gary, Indiana**

SHOULD agencies sponsored by the Woman's Division of Christian Service participate in Community Chests or United Funds? This is a question which can be answered only by a local board after careful study. Some laymen say, "We Methodists can take care of our own." But do we?

Take a look at the results of the annual Chest or Fund drive in your own city. Without question many Methodists contribute their share. But how many Methodist agencies belong to the Chest or Fund and thus benefit by this giving?

Protestants usually give generously, but it seems that often Protestant agencies are not members of the Chest or Fund because they do not apply. The question then is whether Protestants do benefit in proportion to their giving in accordance with a favorite campaign slogan, "Everybody gives, everybody benefits."

Historically Speaking

Americans have always felt responsible for the support of their local YMCA, YWCA, Red Cross, Salvation Army, Goodwill Industries, Scouts, hospitals, boys' clubs, family-welfare societies, settlement houses, and other welfare agencies through voluntary giving. For some fifty to sixty years Community Chests have been in operation helping to raise such gifts. While public-welfare work is tax-supported, the so-called private agencies depend on the good will of individuals and organizations.

Since World War II interest has increased in United Funds. What is the difference between a Community Chest and a United Fund or United Givers Fund? The United Fund is not just a change in name. It is a much more inclusive federation, having a larger agency membership.

Why Include Methodist Agencies

Agencies sponsored by the Woman's Division usually struggle to carry on high quality programs with too meager budgets. The Chest or Fund offers a way to increase income and resources. What then are some objections raised?

Some people are afraid the Chest or Fund may try to dictate policies. However, those Woman's Division-sponsored community centers located in cities all over the country, which participate in local Chests or Funds seem to feel that they have freedom to follow their own programs and policies. It is true the Fund may suggest or even require higher standards of service. But usually these are the standards toward which we are already striving as, for instance, increases in salaries to correspond with salary scales for similar jobs in that city. In Seattle the Fund's budget committee approved an increase if Seattle Atlantic Street Center would operate a pilot project for hard-to-reach youth. This was a constructive addition to their program and not an arbitrary demand.

It should be remembered also that each local Community Chest or United Fund is autonomous. The national organization neither dictates nor formulates policies. Hence local requirements are dependent upon local boards and committees. This opens the way for changes, developments, and growth if local people will fulfill their leadership opportunities and obligations. Very often each participating agency is asked to select some of its own board members to serve on Chest or Fund committees, thus becoming a part of policy-making groups.

Others say the United Fund requires too many reports. Is this bad? Monthly financial reports and yearly audits are required by the Woman's Division from all its related agencies. Certainly the money used by our agencies in carrying on programs should be carefully recorded and an accounting given thereof. Although reports for the Chest or Fund may require extra effort, the agencies of the Woman's Division are proud and glad to open their records.

What about religion? Well, what about it? Those who complain that religion cannot be part of the program in an agency participating in the Chest or Fund may be using this simply as an excuse. Agencies sponsored by other faiths are not excluded for this reason. In fact

quotation from a 1956 editorial tled, "For the Whole Human ng," and published by United mmunity Funds and Councils of erica, Inc., states:

Differ as we do in this country n politics, religious faith, or olor of skin; line up as we do s business or professional peo-le, labor or management; we re truly a united people where nity counts most. And that is n our regard for human life. When we get down to the bed-ock of what we really believe n, we *are* one people. We be-eve in our fellowmen as the hildren of God. We believe in urselves and in our power to elp each other through united ction.

at Are the Values?

et's take a look at some of the ues that may be derived from st or Fund participation:

It gives prestige and status to lements and community centers ity-wide social welfare circles well as among its contributors, sisting of individuals and busi-, industrial, and labor organi-ions. Campbell Friendship use, which belongs to the Gary diana) Community Chest, can ify to this. One large steel cor-ation made a substantial gift to new gymnasium because the structive contribution of the endship House program was of gnized value in a tense indus-l atmosphere.

. It opens the door for a com-nity center "to tell our story to the people in the city" as well to increase public relation op-tunities. Several years ago mer Toberman Settlement use used two "Red Feather[1] s" during the San Pedro (Cali-nia) Community Chest cam-gn. The eleven-year-old Puerto an boy and the ten-year-old xican girl made a total of nty-four talks about Tober-n Settlement and the Chest.

. It provides access to counsel professional assistance from ilable staff in budgeting, ac-nting, studies and surveys of population changes, and city redevelopment. A number of our Methodist agencies have found themselves in the midst of new highway, redevelopment, or urban renewal plans. Those who are members of Chests or Funds, such as Della C. Lamb Neighborhood House in Kansas City, Missouri, Newberry Avenue Center in Chicago, Illinois, and Wesley Community House in San Antonio, Texas, have been able to draw on professional advice.

4. It opens up opportunities for agency members to provide Christian leadership through participation on committees, surveys, and studies. The agency thus becomes an active part of community-wide efforts to make the city a better place in which to live and work.

What Shall We Do?

Should the Wesley House, Bethlehem Center, or neighborhood house, by whatever name it is known in your city, apply for participation in the local Community Chest or United Fund? At a directors' workshop held this fall there was favorable reaction to the idea of more Woman's Division-sponsored agencies participating. There was a request that THE METHODIST WOMAN carry an article on this subject. And there was agreement that this was a question to be decided by each local board. The hope was that a careful study is made of Chest or Fund policies in any given city before a decision is reached. It certainly would be unwise to blindly make application before requirements for participation were fully understood. In some cities there may be reluctance on the part of the Chest or Fund to accept new agencies because of limited funds.

We have long believed that as Methodist Church members we should bring our Christian principles to bear on neighborhood and city life. Therefore, we should consider not just what we can get but what we can give. Participation by Woman's Division-sponsored agencies in Community Chests or United Funds would offer Methodist women opportunity to give Christian witness in groups representing a cross section of American life today. Such problems as juvenile delinquency, adequate housing, increasing population, high rate of mobility, and related welfare matters should be considered and worked on by those steeped in Christian faith, hope, and the heritage of love and concern for all people. If we can help America to become more Christian, then she will have more influence in the rest of the world.

[1] A Community Chest insignia.

What would working mothers do without a day-care center? St. Mark's Community Center, a Red Feather[1] agency, is in New Orleans, Louisiana.

Young at 75

by

ANNA M. THIELZ

Reviving interest in forgotten abilities and talents or learning new skills help revive interest in life. These women at Wesley Community House, Louisville, Kentucky, basket weave.

THE new concept of the aging process requires planning ahead twenty-five or thirty years toward a new pattern of living. However, we can certainly say young at seventy-five about many oldsters who have accidentally hit upon this formula!

"It is a good place to go. You can talk to people and laugh together." Talk to people and laugh together—perhaps in that sentence lies the secret of fellowship and understanding not only among friendly folks but among all peoples and all nations. Mrs. Theresa Machado Murillo spoke these words about the Senior Citizens Club which meets at the Homer Toberman Settlement House in San Pedro, California, on the occasion of her ninety-fifth birthday. The following year, when asked for the secret of her longevity, she replied, "Hard active work has kept me alive all these years. Now I help look after my grandchildren (she has 141 descendants ranging over six generations). And for recreation I attend sessions of the Senior Citizens Club."

From community centers and settlement houses sponsored by the Woman's Division all over the United States comes word of the increasing need for and value of Friendship Clubs, Golden Age Clubs, Senior Citizens Clubs. By whatever name these clubs are known they all have one purpose: to provide lonely and disheartened oldsters with an atmosphere generating friendliness and concern for each of them as individuals. "No work and no play makes Grandpa mighty sick." [1]

Time and again remarks such as these are heard during meetings of the Friendship Club at Wesley Community Center in Chattanooga, Tennessee: "I have something to live for now." Or, "It is good to be able to eat with people. It's so terrible to eat alone all the time." Or, "This is the first time I've ever played games." Many community center directors and staff members testify that it is most rewarding and inspiring to work with older adults.

Program Activities

Activities planned for senior citizens not only help to build their confidence in themselves but may actually stimulate their desire to go on living. Sometimes this is done by reviving interest in forgotten abilities and talents; other times by learning to do new things. This age group most certainly "can learn to play again, create again, live again." [2]

In what type of activities do we find senior citizens participating?

1. Social hours in a room the oldsters have helped to set up with comfortable chairs, books and magazines, and a radio give opportunity for participation and lea to exchange of ideas and opinion As one member of the Golden Ag Club at Bethlehem Center, Nash ville, Tennessee, put it, "What like is the friendly welcome th always awaits me when I come the center. It just makes my hea full to know that I'm wanted."

2. Regular weekly meetings wi some type of program, such as di cussions, book reviews, birthda parties, group singing, that has be planned ahead give senior citize a sense of pleasurable anticipatio Mrs. Susie Smith reached her 104t birthday last Christmas day. T know what she knows you wou have been born eight years befo Lincoln was inaugurated and yo would have had no blood relativ since age ten. The feature of h birthday party each year at New berry Avenue Center in Chicago a lovely crown! At a number community centers lunch is serve for the oldsters by a circle of th local Woman's Society of Christia Service.

3. Different types of games, bot quiet and active, as well as th presentation of imaginative ski have appeal for this age group. is true that some senior citize have to learn how to play!

4. The pursuit of hobbies, suc

weaving, ceramics, woodwork-
, quilting, can do two things for
sters: compensate for retire-
nt from a job requiring certain
lls and keep them physically and
ntally alert. A young and inex-
ienced staff member gave the
endship Club at Rebecca Wil-
ns Community House in War-
, Ohio, new impetus by interest-
them in making Christmas
ds. One woman, totally deaf
ce the age of seven, displayed
narkable talent for one who had
er handled paints. In fact, some
her paintings were so good they
e displayed at the dedication
the new gymnasium.

. Day camping, picnics, sight-
ing trips, going to a movie or
cert or ball game—all these are
opportunities which senior citi-
s enjoy and the memories they
rish. "I wish I never had to go
ne!" She seemed old and looked
, yet she had the eyes of a
py child. The Golden Age
up connected with one of the
iladelphia Methodist centers had
n taken for a picnic lunch in the
urbs. What a wonderful day it
d been out under the cool shade
es on the lawn of a lovely home;
different from that drab small
m in the city!

. Doing things for others, such
rolling bandages for a hospital,
ing aprons for use in the settle-
nt kitchen, visiting sick mem-
s, bring the light back into the
s of these older adults. An old-
r at Wolff Settlement in Tampa,
rida, was heard to say, "I've
rked for myself all these years.
e years I have left I'm going to
rk for the Lord."

Statistics indicate that the num-
of those over sixty-five will
ve risen by one half between
5 and 1975, when there will be
enty-one million in this age
up. You and I may very well
members of this group by then!
ll we be more ready than the
sent senior citizens to face this
rticular stage of life?

Abrams, Albert J., "The States and the
l," *No Time to Grow Old*, page 67.
Vahlstrom, Catherine Lee, *Add Life to Their
rs*, page 10.

Vacation Homes

by MRS. J. F. RENTZ

FENTON MEMORIAL REST HOME

August 21, 1957, was an epochal day in the history of the Fenton Memorial Rest Home, Chautauqua, New York. On that day, a lovely and long to be remembered event was held to celebrate the fortieth anniversary of this well-known Methodist institution. Mrs. J. F. Rentz, New Castle Pennsylvania, president of the board, presided at the ceremonies and more than 125 friends shared in the festivities.

Speakers included Judge W. Walter Braham, president of Chautauqua Institute; Dr. Ralph McCallister, vice-president in charge of programs for the Chautauqua Institute; Miss Jennette Lehman, a deaconess, who had spent many happy vacations at the home. The Rev. B. F. Howe, Westfield, New York, executive secretary of the Erie Annual Conference board of missions, led the devotional service.

Adding to the beauty and inspiration of the program was the solo, "Bless This House," by Miss Mildred Robison, accompanied by Mrs. Charles Gale.

A social hour followed, with members of the Woman's Society of Christian Service of the First Methodist Church, Warren, Pennsylvania, as hostesses.

Forty years ago Fenton Memorial Rest Home was opened at Chautauqua, New York. James Fenton, a businessman of Buffalo, New York, conceived the idea of a well-built, furnished, and endowed home as a vacation retreat for deaconesses. Fenton Home was established as a memorial to Mr. Fenton's wife and mother. Here, without expense, deaconesses find rest and relaxation as well as the advantages of the fine programs, secular and religious, offered by the Chautauqua Institute.

At the time of Mr. Fenton's endowment, however, he did not realize what would happen to the value of the dollar in the years ahead. For example, five dollars a week per deaconess was designated. Today five dollars hardly provides the food for one day. Yet in spite of the dollar shrinkage a very economical and satisfying vacation may be enjoyed in Fenton Home.

All deaconesses are welcome. Full information may be obtained by writing to one of the hostesses: Miss Dixie F. Carl or Miss Jennette Lehman, Box 791, 340 S. Ridgewood, Daytona Beach, Fla. The Fenton Memorial Rest Home is available from July 1 through August 31, the same period as the Chautauqua Institute season. Reservations are required in advance.

CHAUTAUQUA MISSIONARY HOME

On the shores of Lake Chautauqua, New York, is another lovely home called the Chautauqua Missionary Home. It is maintained by the Woman's Division of Christian Service as a vacation home at moderate cost for deaconesses, missionaries, and other workers. Breakfast is served at the home, but no lunch or dinner. There are a number of good cafeterias, lunchrooms, and hotels where delicious food is served for a nominal sum.

Chautauqua may be reached by automobile, over good roads; by bus; by railroad—the New York Central to Westfield, New York, or the Erie to Jamestown, New York. There is also bus service from all terminals to Chautauqua while nearby Jamestown has an excellent airport with bus service there too.

This Methodist Missionary Home is open from July 1 to August 31, coinciding with the Chautauqua Institute season which provides ample entertainment and enrichment through its recreational, cultural, and religious program.

In order to be assured of accommodations *advance reservations* are necessary. For more information write to the hostess, Mrs. Charles H. Thomas, 133 Hamilton Dr., Snyder 21, N. Y., until May 31. After June 1, her address will be 34 Lake Drive, P. O. Box 997, Chautauqua, N. Y.

The Role of a Minister's Wife

by CARMELA POCE

Ministers' wives serve as officers on all levels of the Woman's Society—local, district, conference, and jurisdiction. Seventeen members of the Woman's Division of Christian Service are ministers' wives. They possess the qualities discussed in this article. Miss Poce is feature editor for the Boston University News Bureau.

WHAT are some of the qualifications for a successful minister's wife?

At Boston University's school of theology, at least 70 per cent of the students are married before graduation. Recently a panel entitled "The Role of the Minister's Wife in the Home, Church, and Community" was presented to the wives of students at the school of theology. One member of the panel was Mrs. Herbert Stotts of Lexington, Massachusetts.

Mrs. Stotts is vice-president of the Lynn District of the Woman's Society of Christian Service and wife of a professor at the school of theology. She has served with her husband in churches in the open country, small town, and large municipality. She compiled some very pertinent observations on the role of a successful minister's wife.

First, and most important, is the vital interest in religion that a minister's wife should have. "If she is not sold on the importance of religion in the home, church, and community, it will be very difficult for her husband to convince others."

Another point is that a minister's wife should be "well read" so that she will know and understand what her husband is talking about. "She should know the Bible and the theological significance of her church and how it stands in relation to other religions," said Mrs. Stotts. "She should take seriously her husband's ordination."

Also, the minister's wife should have a sense of humor. "But," warns Mrs. Stotts, "she must know when to laugh, and to laugh with people—not at them. She should not countenance jokes or conversation that are in poor taste."

A minister's wife must have "good common sense." Because she is so constantly in the public eye, she must maintain the right attitude, be tactful, and dress tastefully though preferably not better than her parishioners. Mrs. Stotts explained that the parishioners look to a minister's family as a fine model. "Therefore, it is up to the minister's wife to create the image that will determine what the community sees and admires when it looks at her family."

Another necessary trait is that she be adaptable. Mrs. Stotts pointed out that the minister "often moves from one church to another; hence, if his wife is unhappy with the change, it will often reflect unfavorably in her husband's work." Then, too, because the minister spends considerable time in the parsonage, his wife must be adaptable and regulate household routine accordingly. "She must know when not to disturb her husband and when something is important enough to warrant an interruption," said Mrs. Stotts.

With so many parishioners coming into the parsonage, the minister's family actually lives in a "goldfish bowl." Everyone knows what's going on in the household. The minister's wife must be aware of this fate and accept it. And because of it, she must be a good and efficient housekeeper.

"She must also be a good economist," adds Mrs. Stotts. "Often salaries are not high and ends mu be met."

Another aspect is that of raisi children. "The minister's wife mu guard her children from monopoli ing the limelight. They should n feel that they can have addition rights because their father is minister. And they should taught an ethical code because is right and not because their f ther is a minister."

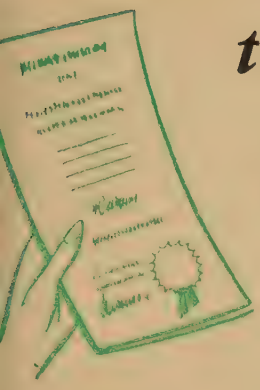
Another qualification of a mini ter's wife is that she be "a gent critic of her husband." Mrs. Stot explained, "Since others often r frain from pointing out flaws in minister, it is his wife's duty to his critic although methodolo here is important. She must kn when her husband is receptive a when not."

A minister's wife "should ta part in the community and not co fine her activities to her own gro and friends." She must be alert recognize those who can assu leadership roles in community a fairs.

Mrs. Stotts also listed a numb of "don'ts" for the minister's wi

"She should not gossip but mu hold in trust problems she hears confidence. She must not be vicio and try to assume the leadersh role delegated to her husband. S must not be jealous of her hu band's many professional contac with women in the parsonage.

"Also she should not be a rubb stamp reflecting merely what s thinks the parishioners wa Rather, she should be individuali tic and sincere."



the woman with a Will of Her Own

by

J. HOMER MAGEE

Director of the Committee on Wills, Bequests, and Gifts of the Council on World Service and Finance.

EVERY woman should have a will of her own! For our purposes here, this does not refer a sense of determination, but to at important legal document own as a "will."

Women often underestimate their ed for a will. Harriet H. Dexter *Financing Faith* states that men own 70 per cent of the pri- tely owned wealth in the United ates, 60 per cent of the savings counts, and 40 per cent of the na- n's homes. They dominate 80 r cent of the nation's buying wer, and own at least half of the ocks and bonds of our large cor- rations. Each Methodist woman ould study the Christian use of is power and her responsibility in e final disposition of whatever rt of this wealth she possesses.

Death necessitates the distribu- n of one's possessions. If you ie intestate," that is, without a ll, the state will distribute all of ur property "by formula." hether the formula would satisfy u or meet any needs is by that me no longer the question—you ve lost your chance to determine o will be your proxy in distrib- ing your possessions and to whom ey shall belong.

Every adult is single, married, or dowed. A single woman fre- ently has no legal dependents. If e dies intestate, the formula used the state will give her posses- ns to near relatives, whether or t they need or want them, and th nothing designated for her urch, charities, or any institutions which have been her interests, perhaps for a long time.

A married woman may not feel the need of a will. She should! She may feel safe in the knowledge that her husband has a will, but his will cannot provide for what is known as "mutual disaster." In these days of high speeds, a fatal accident may befall both a husband and his wife, and there will not be an opportunity to make a will or name an alternate executor. For example, suppose a husband has a will leaving the bulk of his property to his wife, and his wife has no will of her own. In an accident, the man is killed instantly. His wife dies without regaining consciousness. When the husband dies, the property is willed to her, but she dies intestate, and the property has to be distributed by formula. It would have been much better if each person had made a will that would have provided for mutual disaster, and disposed of their property according to their common desires.

When a woman with a family is widowed, she usually has to have her will revised. If the children are small, the will can do much in many states to determine their care and custody when the mother is gone. A lawyer's advice at this point is highly necessary.

A woman widowed in later life also must have her will revised. In most instances, she will receive a larger inheritance than would have been the case when she and her husband were starting out together. She should seek financial advice immediately on how to care for her resources because she will, in all probability, have "confidence men" contact her with advice on how to "invest" her money. There are men who make a good living swindling widows who have to make major financial decisions alone for the first time.

In revising her will, a widow of mature years has a real opportunity to bequeath more for the work of God's Kingdom. When the children are grown and on their own, they usually do not need to inherit all the estate.

Sometimes a woman who is active in church work needs to be reminded that her giving can be perpetuated beyond her lifetime. As a member of the Woman's Society of Christian Service, she supports the world-wide work of the Woman's Division through the local Woman's Society. As a member of the church she also supports the World Service agencies through her gifts to World Service. These interests can continue to be served through a properly drawn will. The Woman's Division is incorporated in the state of New York and receives bequests directly.[1] Particular World Service agencies also can receive bequests. All World Service projects share the benefits from a bequest to the Council on World Service and Finance of The Methodist Church.

As a rule, bequests left to the local church should be for nonbudgetary items or for capital improvements, such as a new building. In this way, the necessity for the stewardship of giving on the part of the total membership is not lessened.

A woman making her will should study the best way to distribute her estate to make it count for the most in kingdom building. A woman with a will of her own can and should take advantage of her opportunity to render a good account of her stewardship to God, the giver of all.

[1] Send for the free leaflet, *Your Will—Gifts for the Future.* Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Field Cultivation—
a personal testimony

by

HARRIET SEIBERT

FOR ten exceedingly happy years it has been my privilege to serve as Secretary of Field Cultivation. The title has at times been ambiguous. In all seriousness in a Conference on African Affairs at a college in the Midwest I was asked once whether I was a "woman agriculturist from Africa"! There has, however, never been any doubt as to the function my office served: it is the Speakers' Bureau for the Woman's Division of Christian Service. Bishops, district superintendents, local pastors, leaders of youth and student groups, and church-school superintendents as well as leaders in the Woman's Society of Christian Service and the Wesleyan Service Guild have been in touch with us with requests for speakers who might bring a challenging missionary message.

A major responsibility has been planning for the itineration of field workers, foreign and home missionaries, and deaconesses available for speaking engagements. It has been an enriching experience to know personally these women who are rendering outstanding service in so many parts of the world and to become acquainted with the overseas guests for whom itineraries have been arranged. It has been an honor to plan for such eminent world leaders as Dr. Helen Kim of Korea, the late Sarah Chakko of India, and the many other distinguished visitors to our shores.

The busiest and certainly the most interesting years have been those when delegates from other countries have come to attend sessions of General Conference and the World Federation of Methodist Women. Many of these women were not only willing but eager to accept many months of speaking assignments. Warm friendships have been formed which will last far beyond my term of service.

We have appreciated the fine spirit in which missionaries, deaconesses, and field workers have accepted heavy speaking schedules. It has been amazing to note the vast number of engagements they fulfill, the variety of meetings in which they participate. Yet all rejoice in the privilege which is thus afforded to tell of work already accomplished and of the many unmet needs in the mission fields at home and abroad. Suggestions are given in advance through personal interviews and conference group discussions to assist the speakers in making vital and effective presentations.

The greatest difficulty in our work has been that there are not enough speakers available to meet all the requests. This is particularly true when the subject of study for the year covers one specific area. On the lists for this spring and summer there are 231 workers from the foreign field and 205 in the home field. Yet not all of these are available at any given time. Foreign missionaries must have a three months' rest period before accepting any engagements and an additional amount of time must be spent in study. Deaconesses and home missionaries are seldom able to give time for lengthy itineration.

We have endeavored to treat each request with great personal interest suggesting other ways of making meetings interesting when a speaker could not be secured. We have called attention to audio-visual and printed materials and have stressed the use of group techniques which proved so successful in our Workshops on Promotion. Even when speakers are used, group procedures have been encouraged thus involving more women as actual participants.

I am glad for this opportunity to express appreciation to all who have given such excellent cooperation in our work. Probably no other office in the Division leans so heavily upon so many for carrying on its activities. We depend entirely on the executive secretaries of the Departments of Work in Home and Foreign Fields for the accurate up-to-date lists of missionaries and deaconesses who can take speaking assignments. We count upon these same executives to keep us informed of the many changes which take place on these lists in just a short space of time. As we channel the names to jurisdiction Secretaries of Promotion we rely upon them to carry this information further to other jurisdiction officers and to conference Secretaries of Promotion. Furthermore, while we assign or approve the itineration of speakers in a general area the detailed day-by-day planning of speaking engagements and providing hospitality for speakers at each point is done by conference, district, and local officers.

Our chief joy has been the feeling that in a troubled world where suspicion and distrust are rife, our speakers have helped to create good will and world understanding. As always in the spiritual realm it is difficult to measure how much has been accomplished. We know that some young people have given their lives to full-time Christian vocations because they heard a missionary, a deaconess, a field worker, or an overseas visitor tell of the needs, the opportunities for service, in many parts of the world. We know that there has been increased giving as a result of some speeches. We know from letters that there has been a deepening concern with increasing prayer and more intelligent praying as people have come to realize how much must be done to bring to every land the Spirit of Christ for all of Life.

REPORT OF THE TREASURER

by HENRIETTA GIBSON

Former Treasurer of the Woman's Division of Christian Service

OTE: This program is based on the *Eighteenth Annual Report* of the Woman's vision of Christian Service which may be secured from Literature Headquarters, 20 Reading Road, Cincinnati 37, Ohio, for seventy-five cents.

HYMN: "Awake, Awake to Love nd Work" (No. 455, *The Methlist Hymnal*).

SCRIPTURE: II Corinthians, hapter 9.

PRAYER: Our Father, be with us we meet in this small group day. Give to each one a sense of hy presence that we may know hou art closer than hands and et, and that we are really one ith Thee. Fill us with Thy love lat we may have concern for all eople everywhere. We pray that, we talk together about our reponsibility for sharing, we may nderstand as never before that we ust share everything we have and e to be true followers of Thee. less the Woman's Division and all embers of the Woman's Societies nd grant that we all may grow to ave a deep commitment to true hristian stewardship. Amen.

resentation

LEADER: When we read through le *Eighteenth Annual Report* of ie Woman's Division of Christian ervice, we must be impressed with ie fact that what we read on each age is inextricably bound up with nance. The program at home and broad for each year must, by prosion in the *Discipline* of The lethodist Church, be based on hat our members actually gave r that program the previous year. his means that the report each xecutive secretary of the home nd foreign fields presents in this nnual report is largely determined what the members of our Woman's Societies of Christian Service ake possible by their giving. The pport of our missionaries and deaconesses in active service and those with retired relationship depends on that giving. The program of the Department of Christian Social Relations, the whole plan for education and cultivation throughout our total constituency and all our publications must rely on the giving of our members. The implications of our responsibility to share as members of the Woman's Societies stands forth on every page of the *Annual Report*.

QUESTION I: Where in the report can we find out exactly how we have met this responsibility?

LEADER: There are several places in which we can find definite figures: first, on page 165 is a report of the General Fund, showing a comparison with the previous year of the actual funds our members have given to make possible the carrying forward of the basic recurring program of the Woman's Division. It is the figure for *Total Income* on that page which is the most important one for all of us and for all those people around the world whose lives are linked with ours in the carrying of His message to all His children everywhere. That figure through the years since 1941 when the Woman's Division came into being has increased from $3,215,706.49 to $8,563,053.20 as of May 31, 1957. That tells a wonderful and thrilling story of the way we have answered the responsibility which is ours, but we must point out that the comparative figure for *Total Income* tells us that the increase from May 31, 1956, to May 31, 1957, is the smallest increase from the giving of our members during these sixteen years. We should keep that fact on our hearts.

QUESTION II: Is there information in the report to let us know how this important *Total Income* figure was received?

LEADER: Yes, there is another report which breaks down this figure in great detail. On the folded insert is the "column report" which shows us the giving of each conference Woman's Society of Christian Service. This report which appeared also in the September, 1957, issue of THE METHODIST WOMAN gives us an opportunity to see how the giving of our own particular conference Woman's Society measures up to that of others.

QUESTION III: What pages show how all these dollars are spent?

LEADER: We can find the answer to that question, too, in several different spots. On page 166 is a Statement of Expenditures on Appropriations for the Fiscal Year ended May 31, 1957. The figures in this statement tell us very clearly just the number of dollars spent in each one of the fields in the Department of Work in Home Fields and the Department of Work in Foreign Fields, the Department of Christian Social Relations, the Woman's Section of the Joint Section of Education and Cultivation, and the General Appropriations.

On pages 168 and 169 is, in some ways, the most important financial report. The figures are the result of long hours of consideration and consultation with the fields at home and abroad, the members of the staffs of the various departments of the Woman's Division, the Committee on Finance and Estimates of the Woman's Division, the members of the departments, the Woman's Division itself as it sits assembled at the Annual Meeting, and finally the Board of Missions of which the Woman's Division is one of the three constituent divisions. These are the final figures which have gone through this long process to make up the Appropriations for 1958-1959 and which are the authority for each payment made within them by the treasurer and her assistants through the year.

If we study these Appropriations carefully the total program of the Woman's Division unfolds before us. They tell us how the Woman's Division cares for its missionaries and deaconesses: how much is paid out for their salaries, medical help, retirement provision, social security, study, travel, and work budgets. We can see through these figures what is spent for promotion, education, and cultivation, and for the many avenues in which there is cooperative planning.

There is another point, too, which the Appropriations emphasize and that is the way in which the Woman's Division cooperates in the planning for and the support of many interdenominational projects. This is an important phase of our work and one which our Appropriations clearly reflect.

QUESTION IV: Can we find out the actual costs of administration of the Woman's Division or in other words what we spend at the home base to make all this program possible?

LEADER: Yes, you will see that all through the Appropriations administrative costs are set out distinctly: the cost of rent, postage, telephone, and other necessary items, for the whole Woman's Division; you will see that many services are provided by the Board of Missions for which the Woman's Division pays its share; and finally that the Woman's Division provides many benefits for its staff: salaries, social security, health, life, and accident insurance, pensions.

QUESTION V: With this sort of widespread program the Woman's Division is actually a big business to administer, is it not?

LEADER: Turn to pages 162, 163 and you will see there that the assets of the Woman's Division as of May 31, 1957, are $29,179,012.95. It has a growing Annuity Fund of $1,815,203.17, Permanent Funds amounting to $3,536,635.56, Pension Funds of $6,243,471.89, and Designated Temporary Funds of $15,367,240.32. On page 202 is the report of the chairman of the Committee on Permanent Funds and Investments which has the responsibility for the investing and care of these funds, totaling $22,112,011.96 on May 31, 1957. On page 209 is the report of the chairman of the Committee on Pensions. The Pension Fund itself has grown into a large investment of money and people.

After all "people" is the significant word here. These funds are important because of what they do for people. They are important for all those at home and abroad who are touched by our program, for lives are changed and a new Way of Life is opened. They are important for us who give them because to share what we have and are brings fullness to our own lives and makes us true followers of Christ who is the greatest giver, for He gave even His life for others.

Our program today has really been one on Christian stewardship. Let us close by repeating together the definition of Christian stewardship which has recently come from the National Council of Churches of Christ in the United States of America.

UNISON: "Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love."

QUIZ

(Based on articles in this issue of THE METHODIST WOMAN)

1. **What does a co-ordinator do?**
2. **State qualifications for a Secretary of Youth Work.**
3. **What should every woman have?**
4. **Define the loan and scholarship program.**
5. **Identify: Miss Margaret Billingsley, Willard P. Bass, Dr. Georgia Harkness.**
6. **Appropriations tell—what?**
7. **Explain the Children's Service Fund.**
8. **May Fellowship Day emphasis. Explain.**
9. **List tips for membership enlistment.**
10. **Recipients of Assembly offering.**

CUNNINGHAM CHILDREN'S HOME

It is interesting to watch a agency's program change to mee new needs. We are this week mak ing adjustments in our program Since I have been here we haven' had preschool children. It is no now considered good social prac tice, but we had a very urgent re quest to take three girls whos father had been referred to a vet erans home for alcoholics and th mother is entering the hospital fo much-needed surgery. We hope thi will be temporary care for a mont or six weeks, but going into temporary care program is a ne experience for us.

One of our twenty-one-year-ol graduates from high school in Jun 1956, has just left my office. W are counseling him concerning em ployment, and will use him her until he finds a full-time job. He i a much-loved and respected bo who was here when I came to Cun ningham. This kind of vocationa guidance while they are in schoo and after they leave is a new serv ice which many homes like ours ar called upon to give.

MRS. MERLE N. ENGLISH

CONCERNING GIVING

Unless our missionary giving and a tivity are greatly increased so that w keep up with the accelerated growth o population, our Christian minority i many lands will shrink dangerously That Christian minority in the past ha had an amazing effect upon the cha acter and culture of many peoples of th earth. If we cannot grow the Christia minority to maintain a ratio with th growing population there is bound to b a lessening of the total effect of Chris tianity upon a given people.

Bishop Hazen G. Werner mad this statement at the Annual Meet ing of the Board of Missions. I is a statement we need to ponde

At present it takes just ninety six dollars to support the work o the Woman's Division for five min utes. A plan has been projected t secure *five minute gifts* from ind vidual women. See "A Point o Emphasis" on page 18 of the Jan uary issue and the service, "T Love—To Lift—To Light," on pag 20 of the February issue.

CHILDREN'S SERVICE FUND

By MONA KEWISH

CHILDREN'S Service Funds have decreased greatly during the year 1956-57. What as been the reason for this? This a matter which deserves the attention of all members of the Woman's Society.

The Children's Service Fund has been set up by the Interboard Committee on Missionary Education, as a part of the unified program of Christian education . (The Interboard Committee is composed of representatives of the Board of Missions, of which the Woman's Division is a part, and the Board of Education.)

Giving is an integral part of the church-school experience of children. As they grow older they will learn that the work of the church needs their support as well as that of other boys and girls and men and women. Giving helps them to have a sense of "belonging." It increases their sense of fellowship when they realize that their class or department is combining its gifts with those of other groups. It can lead to worship when they understand that giving can be turned into service near and far.

Primary and junior children have the privilege of giving to missions in two recognized ways:

First, through World Service. In some schools a portion of the regular church-school offerings is set aside for World Service and Conference Benevolences. In other churches, use is made of duplex envelopes, by means of which the children early learn to give regularly both for local expenses and for others. In still other churches, a given Sunday each month is called World Service, and the offerings on this day go to World Service and Conference Benevolences.

Second, through the Children's Service Fund. This name applies only to the children's offerings in *additional sessions.*

The special missionary units for primary children and for junior children provide specific information about the kinds of missionary work supported by their offerings. During these studies children come to understand that their money is turned into service to others near and far. It buys food, medicine, and hospital supplies. It builds churches and hospitals. It sends doctors, nurses, preachers, and teachers for service in many lands. It helps support native workers. It is used to further Christian work in many lands and in many needy places within the United States. The Children's Service Fund is an extra offering for the total missionary program of the church. It is within, not outside of, the ongoing program and missionary service which the children will continue to support through their adolescent and adult years. Thus during childhood they learn about and learn to support the total program of the church.

Reduced funds in any area of appropriations means reduced services. The loss of money in the Children's Service Fund during the year 1956-57 means loss of services. Who will carry this burden? Why has it happened? What can be done about it? This loss must be thought of in terms of loss not only to the projects of the Woman's Division of Christian Service, but to the total program of missionary giving in the church.

Children's giving, according to reports of Secretaries of Children's Work, has not in itself declined. The number of additional sessions held in church schools has increased during the year. Where, then, has been the loss?

Proper channeling of the funds that are taken during additional sessions appears to be one of the difficulties. Reports indicate that offerings are used in many ways. Funds are designated to all kinds of projects, secular, and religious institutions, approved and non-approved projects. This should not be so. All offerings taken during additional sessions should be channeled through the Children's Service Fund in the following way:

1. The leader of additional sessions will fill out the Children's Service Fund Remittance Blank.

2. The leader will then give the offerings with the Children's Service Fund Remittance Blank to the church school or the local church treasurer.

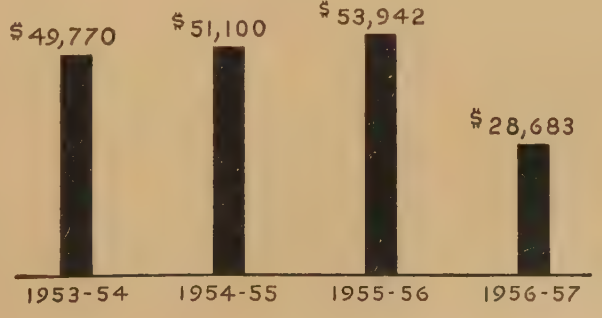
3. The local church treasurer will then forward the offering with the Children's Service Fund Remittance Blank to the treasurer of the Annual Conference.

4. The treasurer of the Annual Conference will distribute the offerings as follows:

a. Fifty per cent or one half of the offerings to the conference treasurer of the Woman's Society of Christian Service.

b. Fifty per cent or one half of the offerings to be credited to the account for World Service and Conference Benevolences.

Leaders of children should be encouraged to help children grow in an understanding of the total missionary work of the church, and that their gifts can help to support it. As we continue through the year 1958-59 let us all put forth a concentrated effort to increase the Children's Service Fund, knowing that missionary service to people can be provided only through missionary gifts.



Who Will Carry the Load?

Guide to Bible Studies in the Gospel of John

- JOHN 1:1-18
- JOHN 3:1-21
- JOHN 4:1-30
- JOHN 17:1-26

Bible Study for Prayer-Study Groups to be held simultaneously with the Fifth Assembly of the Woman's Society of Christian Service in St. Louis, May 6, 7, 8, and 9, 1958. This Bible study was prepared by Frances Eshelman, Associate Editor of Literature, and Maud Lynch, editorial assistant.

All Methodist women, whether they attend the Assembly or not, are asked to undergird it with prayer that Christ's message for the world today may be proclaimed in word and deed.

It is suggested that, when Bible messages from John are given by Dr. Georgia Harkness at the Assembly, group meetings be held simultaneously at home, for prayer and study of the particular passages Dr. Harkness is to consider each day. Dr. Harkness' Bible messages are to be given at approximately 9:30 each morning during the Assembly, except for the first day, when the hour will be 4:00 o'clock in the afternoon.

Individuals and prayer and study groups throughout our Woman's Societies and Wesleyan Service Guilds are urged to read the entire *Gospel of John* between Easter and the opening of the Assembly, and to study especially the passages given below.

I • THE WORD BECAME FLESH

STUDY: John 1:1-18

NOTE ESPECIALLY: "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father."

CONSIDER the meaning of the incarnation:

Belief in the divinity of Jesus and in his perfect humanity is the cornerstone of our faith and our hope of salvation.

The whole Gospel of John is the story of God-made-man, a story in which the words and works of Jesus reveal the nature of God and his essential relationship to man, a translation of the mind and will of God into human terms.

A clearer understanding of this passage will bring us closer to a grasp of the mystery of the Trinity, the co-existence of the Son with the Father, the creative and regenerative power inherent in God's divine nature.

CONSIDER the need to put Jesus first in all we do.

NOTE ESPECIALLY: "But to all who received him, who believed in his name, he gave power to become children of God." (1:12)

To "receive" Jesus is to believe that he is the embodiment of God, the Son of the Father.

To "receive" Jesus is to accept voluntarily our birthright as children of God, with a deep sense of the responsibility that such a relationship entails.

To "receive" Jesus is to follow him, to take him as the unique example of complete subjection to the divine will, and to make the whole of our lives an "imitation" of him.

LET US PRAY for enlightenment and obedience—

that the Holy Spirit, whom Jesus promised would "teach us all things," will make us humble, teachable and will give us clear insight, so that we may open the doors of our minds and hearts to Christ's regenerative power.

ETERNAL FATHER, *who by the birth of thy beloved Son Jesus Christ didst give thyself to mankind; grant that, being born in our hearts, he may save us from all our sins, and restore within us thy image and likeness of our Creator, to whom be everlasting praise and glory, world without end.*[1] Amen

II • YOU MUST BE BORN ANEW

STUDY: John 3:1-21

NOTE ESPECIALLY: "Unless one is born of water and the Spirit, he cannot enter the kingdom of God . . . You must be born anew" (3:5-7).

CONSIDER Christian conversion and commitment:

There can be no full membership in the kingdom of God without *conscious commitment to God,* a process so fundamental that Jesus calls it—with startling insistence—"rebirth"; and there can be no continuance in the family of God without absolute and wholehearted

yalty—commitment to God's will. The life of the flesh is shown here be antithetical to the life of the irit; there can be no compromise tween "flesh" and "Spirit."

Rebirth involves two stages—is a "birth of water" (repentance, eached by John the Baptist), and "birth of the Spirit" (power, eached by Christ). Weeding out the old precedes the generation new life, a life "eternal," not ly because it is timeless—outsting the life of the flesh—but cause it is inexhaustible, powerenerating, united with God.

Consider the need for renewed dication to our faith and calling cause of the love of God.

Note Especially: "For God so ved the world that he gave his ly Son, that whoever believes in m should not perish but have ernal life" (3:16).

This verse—the most frequently oted in the Bible—makes clear e relationship of God to mannd, a relationship of *love*. God's eat love for man gives man the portunity for regeneration rough faith in the "only Son."

Man's acceptance of God's sacrice is an act of faith, of belief in sus as the Son of God and as the terpreter of the Father's love toard man.

Reciprocally, man's acceptance "adoption" is an act of love—ch as a son feels toward his ther—he must re-establish the lationship which existed before , like the prodigal, went into the ar country." (Note the emphasis the relationship of father and n throughout this passage.)

Let Us Pray for repentance and ith—

that we may be ready to accept sus as the gift of the Father for conciliation with the Father.

that the aim and end of God's sign for man may be accomlished in us.

for the indwelling of the Spirit

that we may live in fellowship ith God.

Almighty God, *who hast given s thy only-begotten Son to take ur nature upon Him. . . . Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end.*[2] Amen.

III • LIVING WATER

STUDY: John 4:1-30

Note Especially: "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst" (4:13-14).

"God is spirit, and those who worship him must worship in spirit and truth" (4:24).

Consider Christ's approach to the life of the spirit.

He begins with man's crucial physical need, the need for water, without which the body dies.

He passes to man's need for the satisfaction of spiritual thirst, without which the soul perishes.

Consider Christ's approach to the subject of "true worship."

He begins with conventional religion, typified by "worship in this mountain" or "at Jerusalem."

He passes to the worship of a God who needs no temples, but can be worshiped anywhere by those who believe in him as a spiritual reality.

Consider worship and the devotional life as basic to Christian witness and service.

Note Especially: "For such the Father seeks to worship him."

Worship and the devotional life are the channels through which the "living water" can flow from God, its source, to the thirsting soul, to bring to it renewal, spiritual health, vitality, and the power to witness and serve God through service to our fellow men.

Worship and the devotional life create in the true worshiper the "spring of water welling up into eternal life," symbol of Christian witness and service. The well becomes a fountain visible and accessible to all. Its outflow is spontaneous and inexhaustible. We should become *channels* of this living water, not sunken wells.

Let Us Pray for access to the deep source of spiritual renewal—

that we may avoid lip service in our daily devotions.

that we may come to understand ever more clearly the meaning of the words "God is Spirit," and "worship him in spirit and in truth."

that renewal of our spiritual life may express itself in fearless witness and selfless service.

O Lord, *we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same: through Jesus Christ our Lord.*[3] Amen.

IV • THAT THEY MAY BE ONE

STUDY: John 17:1-26

Note Especially: "Father, the hour has come; glorify thy Son that the Son may glorify thee . . . glorify thou me in thy own presence with the glory which I had with thee before the world was made" (17:1, 5).

". . . Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one" (17:11).

"I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (17:20-21).

Consider Christ as the foundation of unity in the local church, in Methodism, and in the Church Universal.

Jesus has glorified the Father on earth, on the earth level, but his greatest work remains to be consummated. We are able to follow his consciousness of the necessity of the cross as he prays in close communion with the Father with

the needs of his friends and the world in mind. It is as though we were admitted into his very heart to learn how he sees the Crucifixion as the bridge between sin and redemption, between death and eternal life, which only he can provide as he is glorified upon the cross.

NOTE that in this prayer as high priest (as He is about to reveal God in the fullness of His glory through His sacrifice on the cross), Jesus prays for three kinds of unity:

The unity of the Father and the Son. This is a relationship never severed throughout the Son's earthly career, yet about to be "resumed" in the sense of co-existence with the Father in the glory which they shared "before the world was made." It is on this eternal oneness of the Father with the Son and the supreme revelation of God through the redemptive death and resurrection of the Son, that Christianity is based. This is a unity necessary to the origin and existence of Christianity.

The unity of Father and Son with the friends whom Christ has called to be his immediate followers, the disciples. Note the relationship which Jesus has established with those who have come to believe on him as the Son of God and who will carry his message to others. For these he prays that they may be kept by God's name—in the nature of God—in the power of holiness—"that they may be one as we are one," for the influence and strength of their discipleship and future leadership depends upon their loving unity (a unity necessary for the survival of Christianity). This divine unity and example of personal fellowship within the church will encourage the world to "believe that God did indeed send 'his Son,' and thus lead men into the fellowship of his followers."

The unity of Father and Son with all future believers in Christ's revelation—the Church Universal—a unity necessary for the spread and final world-wide establishment of Christianity. If Christianity is to endure and to extend its influence, this unity must be maintained at every level: in the local church (composite of a number of disciples); in the larger "communion" (composite of many local churches); and in the Church Universal (composite of all communions which acknowledge Christ as Lord).

CONSIDER tasks in the service of Christ which we must do together.

NOTE ESPECIALLY: "That they may become perfectly one, so that the world may know that thou hast sent me and hast loved them, even as thou hast loved me" (17:23).

In working for the unity and growth of the Church, we must learn first the lesson of love, the infinite love of the Father, the sacrificial love of the Son, and love for man—our brother in Christ.

We shall then:

Avoid dissension in the local church: shun petty jealousy, discourage gossip, overcome aloofness, cultivate sympathy and neighborliness.

Determine anew to spread the gospel with traditional Methodist missionary zeal.

Strive by common consent throughout Methodism to break down the barriers of separation and discrimination and to generate th love of togetherness.

Participate wholeheartedly in th great ecumenical movement, s that the kingdom of God may com on earth and the kingdom of th world may "become the kingdom o our Lord and of his Christ" (Rev 11:15).

LET US PRAY—

that the love of God may so fi our hearts, broaden and enlighte our minds, and strengthen our will that we, as individuals, may roo out the prejudices which separat us from our fellows.

that the love of our neighbo may stifle in us all selfishness an uncharitableness and kindle in u the desire to "bear one another burdens, and so fulfill the law o Christ."

that through the unity of it members and its missionary effort the Church of Christ may be free of hindrance and may become th greatest power in the world.

Bless me, O God, with the lov of thee and of my neighbor. . . O King of peace, keep us in lov and charity.[4] Amen.

[1] *The Book of Worship for Church and Hom* p. 155.
[2] *The Book of Common Prayer*, p. 96.
[3] *The Book of Common Prayer*, p. 109.
[4] *The Book of Worship for Church and Hom* p. 343.

ASSEMBLY SPEAKER

Dr. Georgia Harkness

Dr. Georgia Harkness will present fou Bible messages based on the Gospel of Jol during the Fifth Assembly. Dr. Harkness professor of applied theology at the Pacif School of Religion, Berkeley, California. La year she spent her sabbatical leave serving o the faculty of Japan International Christia University in Tokyo.

An ordained minister of The Methodi Church and author of many books, Dr. Harl ness wrote *Toward Understanding the Bib* for the Woman's Division of Christian Servi in 1952. She has had wide ecumenical exp rience and has served on many interdenom national committees and commissions.

Dr. Harkness has been a lay delegate General Conference several times and was one of the speakers at th Fourth Assembly of the Woman's Society in Milwaukee, Wisconsin. S really needs no introduction, for she is one of us.

Jesus Christ's Message...
FOR TODAY

A Worship Service to be used by Woman's Societies around the world on the day of the opening session of the Fifth Assembly of the Woman's Society of Christian Service, St. Louis, Missouri, May 6-9, 1958. This worship service was prepared by Mrs. E. U. Robinson, chairman of the Standing Committee on Spiritual Life.

RELUDE

UIET MOMENTS *(Let the people reverently enter. When seated, let each one bow in prayer and meditate upon the following words):*

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me (John 14:1-6).

Thou art the Way: to Thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord by Thee.
Thou art the Truth: Thy word alone
True wisdom can impart;
Thou only canst inform the mind
And purify the heart.
Thou art the Life: the rending tomb
Proclaim Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell shall harm.
Thou art the Way, the Truth, the Life;
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow.[1]

CALL TO WORSHIP

Leader: Bless the LORD, O my soul:

People: And all that is within me, bless his holy name.

Leader: Bless the LORD, O my soul,

People: And forget not all his benefits:

Leader: Bless the LORD, all ye his hosts; Ye ministers of his, that do his pleasure.

Unison: Bless the LORD, all his works in all places of his dominion: Bless the LORD, O my soul.

PRAYER OF CONFESSION

Leader and the people:

Our Heavenly Father, who by Thy love hast made us, and through Thy love hast kept us, and in Thy love wouldst make us per-

fect, we humbly confess that we have not loved Thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within our souls, but our selfishness has hindered Thee. We have not lived by faith. We have resisted Thy Spirit. We have neglected Thine inspirations. Forgive what we have been; help us to amend what we are; and in Thy Spirit direct what we shall be; that Thou mayest come unto the full glory of Thy creation, in us and in all men, through Jesus Christ our Lord.[2] Amen.

HYMN "Eternal God, Whose power Upholds," *The Methodist Hymnal,* No. 476.

(Here let the people stand and sing the Assembly Hymn)

Leader: The Fifth Assembly of the Woman's Society of Christian Service is now in session in St. Louis, Missouri.

Approximately ten thousand women have gathered there with one purpose: to seek Christ's message for today.

These ten thousand women have gathered together from the teeming cities on the eastern shore of the United States to the farthest reaches of the western plains; from northern lakes and snow-capped mountainous regions to the southern climes untouched by change of seasons.

The delegation includes the housewife for whom the Quadrennial Assembly affords a once-in-a-lifetime experience; the highly skilled physician; the theological professor; the missionary who shares the heartbeat of the women and girls with whom she works in distant lands; and the deaconess who sometimes finds her work curtailed because Christ's message is not clearly understood by those with whom she works.

Fewer in number, but vital to the life of the Assembly are those present from countries of other continents and from the islands of the seas.

Each one will seek through Bible study, hymn singing, platform address, group discussion, and fellowship, a clearer understanding of the Spirit, the mind, the teachings of Christ for her life and the life of which she is a part.

This is a time for thanksgiving to God that women around the world can assemble in His name, lift their voices in adoration and praise, and open their hearts to Christ's message.

PRAISE TO GOD

(Here let the people stand and join in singing the Doxology, No. 616, The Methodist Hymnal):

Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen.

Leader: Women from many lands gladly share their understanding of Christ's message for today with us, their sisters in Christ around the world. Let us ponder their words.

(It will be effective if each expression of Christ's message is read by a different member of the Society. Let each one read slowly and with understanding.)

MALAYA—*A Student Speaks*

Brought up in a strong Christian family, I took religion as a matter of course. It was not until I reached my high-school years that I began to realize how much Christianity meant to me and to my Christian friends.

When the second World War came to the Far East, there were people who, for a time, cautioned that Christianity should go underground. Churches were closed. I remember very clearly that my father was kept under close surveillance for he had pled that the churches be kept open. After repeated requests, we were informed that the churches supported by local people could be reopened.

During the four and one half years of occupation, we were t witness the growth of the church In spite of persecution, peopl came seeking Christ, our Savio and Lord.

He is the Light that shines i the darkness and beckons us to b His followers.

SOLO VOICE: "Jesus Shall Reign, *The Methodist Hymnal,* No 479, verses 1, 3, 4.

KOREA—*The Graduate Studen Speaks*

The message of Christ is the only hope we have. Without it we could not face the situation in Korea today. His message of hope dispel fear.

Christ's message means strength courage, and faith—which ar vitally needed for the distressed people of Korea.

His message brings us hope fo tomorrow and is the answer to ou problems.

I felt God's call to serve my Korean people. As a faithful servant of God and with His messag in my heart, I will teach them o Christ and His love.

UNITED STATES—*A Busines Woman Speaks*

The message of Jesus Chris for the world of today is th same message that he gave th world of yesterday, and will giv the world of tomorrow. It is a call to surrender to the love o God.

The person who has learned to love God then learns to love his neighbor.

The urgent sequence from that point is to feed the hungry clothe the naked, visit the sick and imprisoned.

SOUTHERN RHODESIA—*A Young Widow Speaks (the first deaconess in training)*

In the ancient days our women were of less importance than they are today. They were bound in many ways. Young girls were exchanged for a small bundle of tobacco or for a few beads, and a child would be taken to be the wife of an old man. Twins were killed

t birth, usually. Each man had everal wives.

When the gospel came to Africa, omen were very happy to receive ne word of God and accept Jesus s their personal Savior because esus made it possible to free all ankind from bondage. He made possible for women to be of imortance in the church as well as n the community.

Young girls are now given a hance to choose their husbands. Through Jesus Christ women are radually raised to the same inellectual level as men. Twins are ow a great blessing to many famlies. All women in my country ive sincere thanks in their prayers ecause through Jesus they have eceived recognition.

NDIA—*A College Instructor Speaks*

And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? (Mark 10:17)

Every country, without exception, is running a race for material rogress—great possessions. The nderprivileged countries are busy rying to raise their standard of iving, and the economically adranced countries are seeking to urpass their own highest achievenent. Yet, in spite of the great vealth of the nations, basically, in he heart of man is a search, a uest for eternal life.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful . . . (Luke 10:41, 42)

When Martha complained to esus about Mary not helping her vith the housework, Jesus anwered, "Martha, Martha, thou art areful and troubled about many hings; *but one thing* is needful . . .

Isn't this what Jesus is saying o the busy, racing world of today, world which is caught up in restess activity, is tired, frustrated, nd distraught?

Jesus' message to the weary and disoriented world of today is—"one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

PRAYER—FOR THE SPIRIT OF WISDOM (*in unison*):

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly, grant us, in all doubts and uncertainities, the grace to ask what Thou wouldst have us to do, that the spirit of wisdom may save us from false choices, and that in Thy light we may see light and in Thy straight path may not stumble; through Jesus Christ our Lord.[3] Amen.

UNITED STATES—*A High School Teacher Speaks*

Today, when man has within his power the ability to destroy the world and eliminate humanity from the face of the earth, Jesus Christ, I believe, is saying to us, "If ever you loved and served me, do so now."

Christ is the only answer to our fears. We have only to surrender our lives completely to Him and there will be no more fear. His message proclaims to us today that, if we will be free in Him, we will be free indeed. He can lift us beyond all inadequacies, even lift us beyond all that seek mastery over us.

Christ has revealed to us that God our Father is an accessible, compassionate, and just Father. We are at the crossroads of civilization. At the center is Christ. I hear Him say, "Let your lives be witnesses, that all men of all races, nations, and creeds may know that I live because I live in you."

SOLO VOICE: "O Brother Man," *The Methodist Hymnal,* No. 466.

JAPAN—*A World Christian Speaks*

Japan is awakening to face a new day. She is standing on the threshhold of many choices for her future existence. Should the people turn to godless materialism and self-centeredness, her future will become again perilous. What Japan needs is a strong faith in the message of Christ Jesus, the Son of the Almighty God.

Through His loving hand, her sufferings and wants may, in time, be cared for, if the Japanese people learn to let Him work through them in every phase of life.

PRAYER—FOR A KNOWLEDGE OF GOD'S WILL (*in unison*):

O Almighty God, we are confident of this very thing, that he which hath begun a good work in us, will perform it until the day of Jesus Christ: we pray that our love may abound yet more and more in knowledge and in all judgment; that we may approve things that are excellent; that we may be sincere and without offense, till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.[4] Amen.

Leader: From the densely populated country of Japan with its urgent needs voiced for us by one of its citizens, we turn to the other side of the world, to a teacher in a Christian school, and hear a young man speak.

BOLIVIA—*A Young Man Speaks*

All my life I have been interested in the future of my people. When a student at the school of law I was very interested in following the political fortunes of my country. At that time, my own personal life seemed empty and without value. But now, life has a completely new meaning for me. Through the aid of Christian friends, I learned that the worth of life lies in belief in God and the practice of love. Happiness can be achieved only by practicing Christian love. This firm belief led me to accept the Christian way of life. I have found that Christianity has the regenerating power of God to make new creatures in Christ Jesus.

When I became a lawyer, instead of working as judge in the town to which I was appointed by the Supreme Court of my country, I decided to teach in a Methodist school.

Now I have the great opportunity and privilege of sharing with others—and especially with youth—the saving message of Christ, the message through which we will be able to build a right attitude toward current social, economic, and political issues.

Leader:

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.
Beloved, if God so loved us,
We ought also to love one another (1 John 4:10, 11).

A Theologian Speaks and summarizes all that we have already heard and felt concerning *Christ's* message for today.

We may think of the message of Jesus in terms of what He actually taught in His sayings, parables, and allegories. We may also understand His message in terms of the total redemptive meaning of his coming into the world, of His life, death, resurrection, and of His continuing power through the Holy Spirit.

There are two clues that guide our thinking toward a profoundly biblical understanding of the message of Jesus Christ. The first clue comes from the vision of man's need for victory over sin, ineffectiveness, and death. There has to be the soul-shaking realization of the desperateness of man's need in these crises. This need may also be expressed as the universal hunger for God. The second clue, which goes incomparably deeper, comes from a clear vision of the reality, finality, and persistence of the supernatural redemptive initiative of Almighty God. God, the Great Creator, was fully aware of the awesome risks involved in creating a being endowed with a responsible freedom. He knew from the start the depths of human need and, in His infinite love and wisdom, He clothed Himself in flesh and blood and dwelt in our midst in order that all people might enter even now into the joys of everlasting life.

This is Christ's message for today and for all time. It is the message which is continuously made effective in the ongoing life of the Church, through the power of the Holy Spirit whose unique work is to exalt Jesus Christ within the fellowship of believers.

Affirmation of Faith

(Here let the people stand and declare in unison):

We believe in God the Father, infinite in wisdom, power, and love, whose mercy is over all His works, and whose will is ever directed to His children's good.

We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's unfailing grace, the ground of our hope and the promise of our deliverance from sin and death.

We believe in the Holy Spirit as the Divine Presence in our lives whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need.

We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth. Amen.[5]

Hymn (*here let the people sing joyfully*): "In Christ There Is No East or West," *The Methodist Hymnal*, No. 507.

Benediction

O Lord, let not Thy Word become a judgment upon us, that we hear it and do it not, that we know it and love it not, that we believe it and obey it not.[6] Amen.

[1] *The Methodist Hymnal*, No. 332.
[2] *The Methodist Hymnal*, page 510.
[3] *The Methodist Hymnal*, page 513.
[4] Adapted: Philippians 1:6-11, *Prayers of the Early Church*. J. Manning Potts, Editor, *The Upper Room*, Nashville, Tennessee. (Page 12, 1953.)
[5] *The Methodist Hymnal*, page 512.
[6] *Bible Study*, Second Assembly, World Council of Churches, page 14.

Reprints of this worship service are available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 3 cents each; 12 for 25 cents.

A Call to Prayer

For the Fifth Assembly of the Woman's Society of Christian Service

Prayer is the most powerful form of energy one can generate—Alexis Carrel

Let us pray for those who are planning the Assembly:

That they may be inspired by the Eternal God
That they may plan wisely and courageously
That Christ's message for today may be clearly understood.

Let us pray for those who participate in the program:

That they may be guided by the God of truth
That they may seek to dispel ignorance and fear
That they may make life's pathway clear.

Let us pray for those who attend the Assembly:

That the spirit of love may be in their hearts
That new understanding may dawn in their minds
That new power will come into their lives.

Let us pray:

That this Assembly will help to spread God's gracious reign
That in holiness of heart women will work for righteousness and peace
That the message of Christ may be known in all lands.

department of CHRISTIAN SOCIAL RELATIONS

The Voice of Christians

ecommendations and plans adopted by the Woman's Division of Christian Service January 11, 1958, for promotion through the Department of Christian Social Relations.

THE voice of the Christian and the Christian church must be heard declaring with ıe boldness of Peter and John that esus Christ is Lord and that His ıessage must be proclaimed "to ıose in power and to the people." ı these days of warped conciences and fearful hearts, the soıal application of the gospel of esus Christ is the great imperative mankind is to live in a world of reedom and peace with justice and pportunity to grow in His likeess.

As we look ahead our task looms ig, calling men to responsible citienship where their votes and oices influence the policies of our ommunities and nation. Note the ollowing suggested plans and recmmendations:

'enth Anniversary of Universal Declaration of Human Rights

December 10 will mark the tenth nniversary of this declaration. A umber of the organizations repesented in your community (such s YWCA, United Church Women, ther Protestant denominational roups, and Jewish groups) joined ı sponsoring *In Your Hands—a Guide for Community Action for he Tenth Anniversary of the Uniersal Declaration of Human Rights.* In order to make the obervance of this anniversary meanngful, it is important that preparaıon start as soon as possible in ccordance with the procedure outned in the *Guide.**

* Order your copy from Woman's Division Literature Headquarters, 7820 Reading Road, Cinnnati 37, Ohio, 50 cents; and urge other organiations to secure theirs so that the community lanning can begin. Also, plan to use *The People ake the Lead,* Literature Headquarters, 35 cents.

Special emphasis may be put on the November, 1958, program in the Program Book which will be on Human Rights.

Juvenile Protection

The Woman's Division calls the urgent need for adequate juvenile protection programs to the attention of Methodist women. *Youth in a Delinquent Society* is a valuable piece of material which may be used as a guide for study and action. This is available from the Board of Social and Economic Relations, 740 Rush Street, Chicago.

Family Life Conference

The Third National Conference on Family Life of The Methodist Church will be held October 17-19, 1958, at the Conrad Hilton Hotel in Chicago. The theme is "Faith, Freedom, and the Family."

Filmstrip on Social Action in Local Church

A filmstrip, *A New Kind of Building,* to help in showing the need for strengthening and coordinating the social action program in the local church has been prepared for release under the joint sponsorship of the Board of Social and Economic Relations, the Board of World Peace, the Board of Temperance, and the Woman's Division of Christian Service. This filmstrip should be used for leadership training and discussion by such local church groups as the Commission on Christian Social Relations, if your church has formed one (see *Discipline,* paragraphs 219, 276), the Committees on Social and Economic Relations, World Peace and Temperance, the Official Board, or the Committee on Christian Social Relations of the Woman's Society. District or Conference Interboard Committees on Social Relations or Boards of Social and Economic Relations, World Peace, or Temperance should be contacted about securing the filmstrip for local churches.

(Details for distribution and price of the filmstrip will be announced later.)

United Nations Seminars

The following types of U.N. Seminars are available through the Woman's Division. Contact the Department of Christian Social Relations for further information.

1. Local, conference, and district seminars. The department will work with any of these groups in booking such seminars and helping with the program.

2. Cooperative Seminars with Board of World Peace, September 29–October 2, 1958. Especially planned this year for members of district and conference Boards of World Peace. Woman's Society of Christian Service members should make contact through the Department of Christian Social Relations.

3. United Nations–Washington Seminar for district officers—November 3-8, 1958.

4. U.N. Seminar for local women —particularly those living a distance from New York—October 6-8, 1958.

Legislative Issues

EDUCATION

In view of the increasing emphasis on training more scientists in

the United States with its disturbing implications for our educational program, attention is called to the following important facts:

a. That if this increased training for scientists is to result in the type of society we envision for our nation and our world, it must include sound training in the humanities and the social sciences so that this knowledge will be used for human welfare.

b. That our country, in a nuclear and interplanetary age, will have great need of adequately educated personnel in many fields including the humanities and the social sciences as well as the natural sciences.

c. That the complexities of this age call for a well-educated and responsible citizenry.

These facts point to an urgent need for more adequate school facilities, more teachers who are better qualified, and a stronger curriculum which makes heavier demands upon the ability and interest of the students. They also indicate the importance of a thorough understanding of the values of life and the place of education in the realization of these values on the part of parents, teachers, and students. Since studies have revealed that some communities in all parts of the country will need financial assistance if they are to provide this kind of education, it is recommended:

1. That the Woman's Division support a program of federal aid to be developed for assistance in meeting the basic needs of school construction and adequate teachers' salaries.

2. That Methodist women be urged to express their opinions about this matter to their Senators and Representatives in Congress, and lend support to local groups who take action in keeping with the spirit of the principles here expressed. Thorough discussion on the local level of the factors involved is one of the most important steps in this direction. Methodist women may want to help arrange for community-wide meetings and forums on the subject, giving special attention to representation of the points of view given in the Woman's Division statement. Teachers and school administrators belonging to the National Education Association will be able to bring important information and resources from the organization's national office.

Housing

The Woman's Division records its deep concern for meeting the housing needs of the nation. This concern is related to:

a. The over-all shortage of adequate housing for low- and middle-income peoples.

b. The increasing pattern of segregated housing, which prevents any true development of community, inflicts a pattern of segregation upon other aspects of community life.

c. The increasing number of blighted areas that imperil our cities. The Woman's Division suggests three methods of making this concern felt in practical ways:

1. Making a personal examination of whether we have individually been as deeply committed and as active in behalf of relief of these conditions as we might have been. The January, 1957, statement of the Woman's Division accents the following points: (a) housing to meet needs of low-income families, middle-income families, the elderly; (b) federal, state, and local action to guarantee a housing market open to all families without restriction as to race, creed, or national origin; (c) expanded urban redevelopment programs with emphasis on slum clearance and city rehabilitation.

It called on Methodist women to create a favorable climate for this program. (See March, 1957, issue of The Methodist Woman for complete statement.) To what extent has this responsibility been accepted by each of us?

2. Finding out facts of segregation in housing in local communities and urging their local authorities to plan programs which will eliminate segregated areas and provide for urban renewal and community development wherever needed.

3. Using May Fellowship Day of United Church Women, with its emphasis on housing as an occasion to further these efforts. A reprint of the housing article from January, 1957, issue of The Methodist Woman will be in the May Fellowship materials and the film *Crisis in Levittown,* produced by Dynamic Films, Inc., available from Association Films and other sources will be an excellent resource.

Aid to India

It is imperative that a loan be made to India of at least half a billion dollars as speedily as possible. We believe that not only the success of India's programs for betterment of her own situation but the lives of many of her people depend upon her speedily securing funds outside her own country to continue her programs and to relieve the famine brought about by floods and drought. Support of this effort is vital to the peace of the world. We hope that an understanding hearing can be given to India's needs and that generous action follows speedily.

This is a matter of deep concern to us both as citizens with a responsibility for foreign policy and as members of a church with close ties to fellow Christians in India. Congressional action will be needed to make a loan of this size available. It is important to emphasize when communicating with Senators and Representatives that the debate on this matter ought to maintain a high tone of understanding and friendship.

Federal-State Responsibility

One of the most important issues under discussion on the domestic scene today is that of state vs. federal responsibility. Beginning with the Governor's Conference at Williamsburg last year, the issue has

luenced thinking in many places. ıder the guidance of a committee pointed at that time, ideas have en formulated about ways in ıich responsibilities for certain tivities now undertaken by the leral government could be trans-rred to the states, and corre-onding release of areas of taxa-ɔn be made to them. Among the ecific services suggested as ap-opriate for return to states are: hool lunch and milk programs, all sistance with education beyond gh school, school construction, ants and aids for juvenile delin-ıency, old age, regulation of water e, general conservation programs, igrant labor programs. Operation any of these programs would be fficult and some would be impos-ɔle because of interstate relation-ips.

In the light of current discus-ɔns and the recommendations of e President in his State of the nion message January 9, 1958, of ɔssible transfer to states of re-onsibilities in important areas ɔw covered by the federal govern-ent, the Woman's Division re-rds its support of the following ıportant principles:

a. No transfer should be contemplated unless it can be established that this can be done without decrease in necessary services now or in the future.

b. Some of the programs, such as migrant labor and water control, should be eliminated from the discussion of possibilities because their interstate nature renders them obviously inappropriate for state control.

c. The discussion of possible transfer should not be allowed to delay or diminish congressional action to provide for the carrying on of such programs as school aid, housing, protective services for juveniles.

It is recommended that Methlist women be urged to communite with their Congressmen conrning this issue.

The Woman's Division affirmed its concurrence with the statement of Freedom of Association made by the National Council of Churches,[1] December, 1957, and calls it to the attention of Methodist women:

> Recently there have been attempts by state and city governments to eliminate or suppress the activity of certain voluntary associations which are working to bring about peaceful social change through processes supported by the United States Constitution and the laws of the nation. These attempts against voluntary associations have occurred particularly in connection with the desegregation of the public schools. Such attempts are a menace to the fundamental human rights of freedom, of peaceable assembly and association, and freedom of speech guaranteed by the Constitution.
>
> In the Christian view, man is a creature of infinite worth in the sight of God, endowed with God-given rights. All men, and Christians in particular, are responsible to God and to their fellow men for the defense of these rights. . . .
>
> Several states and localities are pressing this attack on voluntary association by passing laws and using the courts to force them to reveal their membership lists. . . . The violation of privacy and of anonymity of membership limits or suppresses the activities of voluntary associations. Moreover, it has subjected their individual members to such reprisals as loss of employment, social ostracism, and economic boycott.
>
> The National Council of Churches urges upon the churches and churchmen that they recognize the gravity of the threat to all associations and to all liberties when the freedom of any legitimate voluntary association is assailed. The freedom of one is the freedom of all. . . .

[1] Excerpts from the statement adopted by the General Assembly, National Council of Churches, St. Louis, Missouri, December 5, 1957.

Extension of Reciprocal Trade Agreements

Because of the urgent need for world economic cooperation it is recommended that the Woman's Division urge the extension of the reciprocal trade agreements for five years and concur with the following statement of the National Council of Churches (December, 1957).

> . . . We hope this program will be extended for at least another five years without weakening amendments. We urge that in its provision and operation there be less emphasis on reinforcing trade barriers and more on expanding trade. Further, we endorse United States participation in the international machinery necessary for efficient and orderly administration of the reciprocal trade agreements system such as is planned for in the proposed Organization for Trade Cooperation. While advocating the strengthening and extension of the reciprocal trade system, we are aware that some agreements may have certain local adverse effects. We hold, therefore, that as our government adopts measures to strengthen international trade, it should also approve programs of special assistance to areas, industries, and people adversely affected, to aid them in adjusting to the new conditions brought about in efforts for the larger good in an interdependent world.
>
> It is important not only that trade among nations be expanded, but also that it be stable. Any significant decline in United States business activity would have serious repercussions abroad as well as at home. There will be specific benefit to our national economy because of such policies because they can be of much greater benefit to other countries more dependent on trade. Most of all we support such policies because they represent an important element in the construction of inter-

national cooperation which is so essential to building a world of more justice, brotherhood, and peace.

It is further recommended that the Woman's Division reaffirm its support of United States membership in the Organization for Trade Cooperation and that it urge Methodist women to work for the extension of reciprocal trade agreements and membership in the Organization for Trade Cooperation.

The subject of world trade will offer an excellent opportunity for a Citizenship Brunch. This brunch could be geared to the importance that the President of the United States placed on the issue in his State of the Union message, and also to the results of the bipartisan conference of business and organizational leaders called by him to explore ways to increase public awareness of the need for aid and trade. One resource will be the President's statement in the State of the Union message.

> Both in our national interest, and in the interest of world peace, we must have a five-year extension of the trade agreements act—with broadened authority to negotiate.
>
> World trade supports a significant segment of American industry and agriculture. It provides employment for four and one-half million American workers. It provides the opportunity for American free enterprise to develop on a world-wide scale. It strengthens our friends and increases their desire to be friends. World trade helps to lay the groundwork for peace by making all free nations of the world stronger and more self-reliant.
>
> America is today the world's greatest trading nation. If we use this great asset wisely to meet the expanding demands of the world, we shall not only provide future opportunities for our own business, agriculture, and labor, but in the process strengthen our security posture and other prospects for a prosperous, harmonious world.
>
> As President McKinley said, as long ago as 1901: "Isolation is no longer possible or desirable. . . . The period of exclusiveness is past."

Other materials are *Together We Are Strong,* State Department publication 6571, Superintendent of Documents, Government Printing Office, Washington, D. C., 20 cents; *The Nations Go Shopping,* Literature Headquarters, price 15 cents. Probably the most direct appeal that you can make will be to illustrate what would happen to various peoples if world trade were not extensive. Good charts, display material to make this concrete can be developed from the material in *Together We Are Strong.* You may also want to tie the world trade emphasis to the study of Japan. See *Japan, Our Ally,* Government Printing Office, Washington, D. C., 25 cents.

Time should be devoted to connecting Organization for Trade Cooperation with the whole support of world trade. (See pamphlet, *Organization for Trade Cooperation,* State Department publication, Government Printing Office, Washington, D. C., price 15 cents.)

Foreign Policy in Nuclear-Space Age

The present world situation is one which offers Christians great cause for concern but also a challenge to constructive action. This is a time when the complexities and the awesome nature of scientific advances tend to make man feel incapable of taking his proper part in the decisions of his nation.

Even in such a world our Christian discipleship gives us both hope and a clear vision of the need for rededication to the fulfillment of His purpose for the world. Sober consideration must be given to the probability that the most extensive military preparations can serve only to create a balance of power that will permit us a period of time in which to deal with the underlying problems of our troubled world. If we are wise enough and dedicated enough we may be able to find the solution during this time. We believe that freedom-loving nations will accept the common goal of building a civilization based on concern for the individual man and woman. If our efforts are directed toward this kind of a common goal, their efficacy will be multiplied.

In the words of the President in his State of the Union message January 9, 1958, "This will require more than words of peace. It requires works of peace."

We recommend that Methodist women support these "works for peace":

a. The renunciation of war as an instrument of national policy.

b. The exploration of possible areas for negotiation with the Soviet Union at points where mutuality of interest gives ground for hope.

c. Placing of control of outer space in the U.N. since only a widely representative body can legitimately undertake such a responsibility.

d. Increasing emphasis on disarmament with serious consideration given to possibilities of new proposals and with recognition that the ultimate repository of military power must be in the United Nations.

e. Greatly expanded programs of mutual help covering both technical assistance and financing of economic development.

f. Expansion of world trade.

g. Cultural interchange programs of substantial dimensions by both government and nongovernmental organizations.

This program is neither a cure-all nor an easy undertaking. It may require sacrifice to secure its financing at a time when military burdens are heavy. The times call for a new vision. We must "learn to live in the short range by long-range goals" and to cultivate the kind of far vision which will make us find our satisfaction and hope in activities which build, bit by painful bit, the kind of world community in which man's dignity and worth in the sight of God can find its earthly fulfillment.

ORGANIZATION and PROMOTION

The Woman's Division has three field workers, who nerate throughout the Societies and Guilds of the conrences. Their contacts are wide and their insight into e work is deep. Touching the general subject of membership, these three field workers, on request, have written as follows:

TEN TIPS

by MRS. W. B. LANDRUM

Following a meeting in Norfolk, Virginia, Francis Asbury wrote in his *Journals:* "At a meeting of the women we laid the foundations of a female charitable society similar in plan to those in New York and Baltimore, but more liberal. May this live, grow, and flourish when I am cold and forgotten." Strongly rganized and splendidly efficient missionary societies cross this land are an answer to Asbury's prayer.

In the fall of 1957 I participated in eighteen Workhops on Promotion, beginning with the national orkshop in Kansas City; then three regional workhops, one conference workshop, and thirteen district orkshops in the Texas Conference. Each one has een a challenge. A recurring need voiced in each as that of enlisting and holding members. The ords of Asbury are still a challenge: *live, grow,* and *ourish.*

The National Cash Register Company, which has n office in my home city, Little Rock, Arkansas, ublished in *The Arkansas Gazette* its own ten comaandments of selling. Since they apply to various nes of promotion I am offering a digest for our conderation in membership enlistment.

1. You must organize your mind for selling.
2. You must appeal to a prospect's interest.
3. You must uncover the need.
4. You must ask questions and listen.
5. You must demonstrate specific benefits.
6. You must anticipate objections.
7. You must be persuasive in presenting benefits.
8. You must place a premium on your time.
9. You must call, call, call . . . creatively.
10. You must be enthusiastic about your product r service and its value to the prospect.

In Toynbee's *Civilization on Trial* the author says, After all, if a vehicle is to move forward on a course s driver has set, it must be borne along on wheels iat turn monotonously round and round."

When one has as his goal the building of a world in which God Himself would want to dwell, the task of seeking to bring others into a beloved missionary organization will never be monotonous. It will be a constant challenge, even if there is a continuation of effort along well-known lines of endeavor. The course is toward the Kingdom of God.

AMBASSADORS FOR CHRIST

by E. LOUISE NICHOLS

The words of St. Paul as found in II Corinthians 5:20, "We are ambassadors for Christ," present a challenge for the field workers.

The word *ambassadors* suggests certain qualifications which are vital for success in the work. First of all, an ambassador represents the king or leader. Thus, we must represent Christ with humbleness and love. Also, we are representatives of the more than 1,805,000 members of the Woman's Society of Christian Service and the Wesleyan Service Guild.

An ambassador knows the policy of the leaders, so we must know the policy of the Woman's Division of Christian Service. We must be acquainted with the total program, be able at all times to answer questions pertaining to Christian Social Relations, Missionary Education, and every other line of activity. We have the privilege many times of helping to train the officers, conducting or helping with workshops on organization and promotion, and coaching conferences for the Wesleyan Service Guild, also assisting with clinics for the various officers. Each year we teach in several Summer Schools of Missions.

An envoy attempts to persuade others to accept the leaders' policy. We undertake to give a broader vision to the women so that pledges will be raised, new members gained and greater work can be carried on throughout the world. We counsel with young people about Christian vocations. Often we are asked to talk with the minister or district superintendent to persuade him to have a Woman's Society or Guild organized. Sometimes we have to urge women to accept positions of leadership in the district or conference. We speak at church-wide fellowship gatherings, or occupy the pulpit on Sunday mornings. We must understand the people with whom we work, and make friends easily. New and renewed friendships are a joy to a field worker.

Field work involves much more than just making speeches. It is a most challenging task and I love it!

Life is very rich and meaningful to me because I have the privilege of being an ambassador for Christ and the Woman's Division of Christian Service.

HELPING MEMBERS GROW

by THERESSA HOOVER

After nine and one-half years of field work across the United States for the Woman's Division of Christian Service, I would say the most-asked questions are: "What can we do to interest more women in becoming members?" "How can we get more members vitally interested in the Woman's Society of Christian Service?" "Why is it so hard to get women to accept office in the Society?"

Of course there are other accompanying questions like "Do you feel a woman should be considered a Society member even if she will not pledge?" Most of the answers can be found in our abilities to interpret properly the Woman's Society of Christian Service, its program and purpose: done with a genuine desire to learn ourselves, and to share that which we've learned with others.

Our underlying difficulty is more from within the group than it is from without. We have made the Woman's Society of Christian Service seem a very complex organization rather than beginning the explanation with the basic, minimum purpose. This should always be done when approaching prospective members and/or when dealing with the new member. The member then grows gradually into knowledge of the larger program by actually doing it.

Whether the Society is large or small, I believe this minimum might center around: 1) the stated purpose of the Woman's Society of Christian Service and the Wesleyan Service Guild; and 2) the constitution's requirements for membership.

Experience has taught that better response comes when a person has identity with another person or a small group of persons. This being true, "special training" periods might be planned when several small groups would be set up within the larger one. Each group would be asked to read and discuss one phase of the purpose, and given time enough to relate it in a practical way to the total program whether through the circles or through the Woman's Society.

For example: "The purpose of the Woman's Society of Christian Service shall be to . . . take part in such service activities as will strengthen the local church, improve civic, community, and world conditions." I can imagine at least one of the groups coming up with new ideas on the meaning of "service activities" within the local church; another group might have some specifics on how this point in th purpose could be related to the second Quadrennia Goal, thus giving a practical emphasis to what migh otherwise be only theory. Still another group migh do some serious thinking on how this point could giv practical meaning to the work of the Committee o Local Church Activities. One group quite possibl might begin questioning what Woman's Societ members could do to improve civic, community, an world conditions.

Approached in this way, all the members have chance to learn the purpose of the Society and at th same time help relate it practically to their monthl programs. The Woman's Society will fare better fo this "whole-group thinking"; the members, bein participants and also better informed, will show ne signs of interest and will know the real value of th pledge to membership.

"I pledge my prayers, my service, and my gifts will mean that a member intends to do everythin possible to improve her spiritual life; she will se service through the work she can do on committee and in holding office. She will also realize that gift are talents as well as money. But most of all, sh will see an ever-expanding, all-inclusive fellowshi that reaches around the world. She will feel dee within her heart the warm awareness that Christ' spirit is at the center of that fellowship.

MEMBERSHIP HAS SIGNIFICANCE

The Woman's Society of Christian Service at Peta luma, California, sends a copy of the following let ter to its members, in preparing the year's report:

Dear _____

In making out our report to the Woman's Divisio of Christian Service, it is necessary to contact al those whose names have been on our membershi roll and once again give them the opportunity o affirming their wish to be members of the Woman' Society of Christian Service.

Enclosed you will find a pledge card. Please rea it over carefully, and as you read it consider what i represents. . . . It is your admission card into a fel lowship of 1,841,919 women, whose purpose is to hel develop and support Christian work among wome and children around the world. . . . It is a stoc certificate, representing your investment in a ten an a half million dollar a year world-wide enterpris . . . It is your passport to go by proxy into 32 coun tries in which the Woman's Division of Christia Service maintains work. . . . It is a token of the gif of yourself to God. All these things are wrapped u in that little card. If you wish to remain a part o this great Christian work, won't you please fill it ou and mail it back today?

A LOCAL SOCIETY STUDIES THE OUTREACH OF THE WOMAN'S DIVISION OF CHRISTIAN SERVICE

Mrs. T. V. Goode, secretary of Promotion of West-n North Carolina Conference, and Mrs. J. E. ooley, secretary of Promotion of Statesville Dis-ct, Western North Carolina Conference, conducted the Statesville, North Carolina, Woman's Society study of the Outreach of the Woman's Division hich was so helpful it was recommended for use roughout the district. Parts of it are given as sug-stions here for other Societies.

The study was conducted on the day of the regular oman's Society meeting from 11:00 A.M. to 1:30 M., with a half hour for a light lunch at noon. The neral outreach was presented in the morning, with questionnaire distributed to each member (with-t answers) based on people, places, and statistics, the Woman's Division work around the world. llowing the luncheon, the heritage of the total or-nization was given by a member, and the local ritage of the Society itself was given as taken from l minutes of recording secretaries dating back ny years.

By way of introduction, some of the following aterial was used:

"*The Outreach* of the Woman's Division puts ings into focus—shows us the needs wherever they ay be. It keeps us from being either too near-ghted or too far-sighted."

Noteworthy statistical statements followed, as to mber of projects: increases at various points.

The following, which they used as a reading, ould lend itself to various adaptations with differ-t pieces of work and workers cited.

I don't think my daughter, Chris, would mind having me tell you about our favorite story I used to tell her when she was a little girl—

A cloud would drift down at our front door and wait for us to step on and ride high in the sky. It was a comfortable cloud, equipped with warm, woolly coats for winter and nice cold lemonade in summer. Somehow we never tired of these trips because we could go anywhere in the world we liked, look down into homes decorated with Christmas trees and lights; see children in their Easter bonnets going to Sunday school. We could cross the ocean with never a fear and catch a glimpse of foreign lands and strange things.

We would become so carried away with these that we would feel a sense of shock when the cloud floated back home and we found our feet once more on solid ground.

And now, as we look at the lovely quadrennial symbol, let us picture ourselves moving forward with Christ over all the world. As His arms are outstretched in invitation, compassion, and benediction He seems to say "Step out with me and spread the gospel."

> "The world stands out on either side
> No wider than the heart is wide;
> Above the world is stretched the sky,
> No higher than the soul is high." [1]

From the lofty heights where you *now* are, can you close your eyes and see in the Foreign Fields all sorts of places where Methodist women have been helping to make a better world? *See* the new hospital in Nepal. *Can you hear* a choir singing at MacKinnon Hall in Southern Rhodesia? *Let us peep in* on an organization of a Woman's Society in the Philippines where they are deciding to raise their funds by selling "Sunday eggs," and rice, and by pig raising. In Southern Brazil a deaconess is being commissioned for work in Peru. Here's a beautiful sight: we are looking on the tops of colorful sun parasols at the 70th Anniversary celebration of Ewha University, Seoul, Korea. They have just dedicated their new auditorium which seats 4,000. . . .

Under us now are thousands of people attending a Centenary Celebration in India. . . . Gradually, quietly, our cloud floats back. The country looks more familiar. We are over Home Fields. Take a bird's-eye view of Sue Bennett College, London, Kentucky—Scarritt College, Nashville, Tennessee. There are Rural Workers in Dyer County, West Tennessee, where the mighty Mississippi is always a threat to the fertile fields.

Over a mountain section—a U.S.-2, Chrystal Baker, is teaching a music lesson at Allen High School, Asheville, North Carolina.

I am so glad we are getting a view of this five-acre tract of land—the location for the new Retirement Home in Asheville, twenty-eight miles from Junaluska. It took eighteen months for a committee of the Woman's Division to choose this spot. . . . We glide over Bethlehem Center at Charlotte. . . .

So much *to see, to learn, to do*—and such a feeling of urgency as once more we return home!

[1] From *Renascence and Other Poems*, Harper & Brothers. Copyright © 1912, 1940 by Edna St. Vincent Millay.

Stepping Stones to A Christian World

The Canton District of the North-East Ohio Conference used the following to relate the work of the local Societies to the Quadrennial Goals.

A call is made to every member of the Woman's Society of Christian Service to stand up and be counted to join the nearly two million women who are using these Goals as steppingstones to a Christian world.

Will the members of your Society during this quadrennium stand up and be counted to make the seventy-nine Societies of Canton District a vital part of this great crusade for a Christ-centered world?

One person with God is a majority. What can over 6,000 women with God's help do!

The following special emphases are things that every Society can do. Can we count on yours? Each secretary has a responsibility in carrying them out.

GOAL 1. Our Society can:

A—Use the Fellowship of Intercession card.

B—Pray by name for our missionaries and deaconesses.

C—Send new or good used books to: Faith Cabin Library, Paine College, Augusta, Georgia. If a book has been useful and helpful to you it will find a place of usefulness there.

GOAL 2. Our Society can:

A—Have a service activity file of some kind for members to offer talents and services to further the work of the church and community.

B—Show an interest in our youth at home and away from home as future Christian leaders. Use the blue Methodist Student Information cards to introduce students away from home to pastors or student director on campus.

C—Create an awareness of the outreach of the MYFund. Encourage our youth to support it with a pledge.

D—Elect a Secretary of Children's Work who should be a worker in the Children's Division of the church school.

E—Direct action of children's groups toward projects sponsored by the Woman's Division.

GOAL 3. Our Society can:

A—Have programs that educate and advance the work of the Woman's Society through better understanding of the total outreach.

B—Increase subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK for a better informed Society.

GOAL 4. Our Society can:

Support the Secretaries of Youth, Student, and Children's Work in their emphasis on missionary education.

GOAL 5. Our Society can:

A—Acquaint the members with the Charter of Racial Policies and encourage its ratification.

B—Invite every woman that joins the church to become a member of the Woman's Society of Christian Service.

GOAL 6. Our Society can:

A—Use *one* of the approved study books in some way. Study classes are encouraged for the most rewarding results.

B—Increase financial giving through a Special Membership honor.

GOAL 7. Our Society can:

Develop a better understanding of the United Nations and its policies for world peace, through literature, speakers, visual aids, or a trip to the United Nations.

CANTON DISTRICT WISHES TO DO ITS PART ALONG WITH THE OVER 31,000 LOCAL SOCIETIES THAT ARE USING THESE GOALS AS STEPPINGSTONES TO A CHRISTIAN WORLD.

Every Society in the District received this communication, and was asked to check and return the points of special emphasis on each of the Goals.

WESLEYAN SERVICE GUILD

SPECIAL INTEREST
A VISIT TO NAVAJO SCHOOL

COME with your roving Guild Secretary to visit Navajo Methodist Mission School in armington, New Mexico. We are orry you have to go in the sum-ier when the students are not here, but this is the time when our secretary is in that vicinity, n her way to teaching assignments Schools of Missions and to Guild Veekends.

Mr. Willard P. Bass, superin-endent of the school, acts as guide. He meets us at the airport, which directly behind the school, and akes us to the edge of the mesa for ur first glimpse of the place about hich we have heard so much.

We roam about a bit while Mr. ass attends to some important usiness. Then we eat lunch with udents who work on the grounds nd members of the staff. Some eachers are here, even though chool is not in session. Mrs. Bass doing all she can to help them o get away for vacation. It is hard o convince them that a vacation necessary for there is so much o be done in preparation for the pening of school. A Youth Work amp has just left after doing ome carpenter work and laying ew floor covering.

We visit the dormitories, the assrooms, the hospital unit, and ie lovely chapel; and ask about a housand questions. We knew the acts about Navajo School—that it as an enrollment of 230, that its ducational program includes pre-chool through state-accredited igh school, that it started with one uilding and now has fourteen. But ow we find out so much more. We ee that the farm is productive, or Mrs. Bass and some of the fac-lty are canning vegetables.

Then Mr. Bass takes us out to see part of the Navajo reservation and some of the homes from which the students come. We ask, "What is problem number one on your list?" He replies promptly, "The fact that we have to turn away many who want to come to our school, and whose parents want their children to go to school in an atmosphere such as students have here. Even if the parents are not Christians themselves, they want their children to have the influence of a Christian school because they see what it does for those who attend."

Almost without exception, the Navajo leaders and those who work at the Bureau of Indian Affairs have attended mission schools. The influence of these schools is evident in the philosophy of these leaders and in their ways of dealing with people.

We go part way to Bisti School and Community Center, where we have a boarding school for primary school children. At the beginning the road is steep and winding, but once on top of the mesa, we see the road stretching out long and lonely. Because of a threatening storm, we have to turn back without visiting Bisti. We shall have to get our pictures of Bisti from letters. Here are parts of one from Miss Doris Bloomster:

Dear Friends:

Do you long for a life packed full of interesting developments, hard work, lively children? Then Bisti is the place for you. Especially if you know how to cook. We are in need of a good cook who can take over the responsibility of the kitchen. Believe me, it takes a strong body and a patient soul to tackle the job. However, we believe there is someone in this country of ours just made for the job. Maybe you can help us find that person.

For a sample of how things go at Bisti, let's look at the events of the past week or two. We sent all the children home except one family because of a "flu" epidemic. Mrs. Hanson and Mrs. Clark stayed to take care of the five youngsters, while Miss Hahn and I went to a teacher's meeting in Albuquerque. The Navajo staff were given a vacation.

Sunday afternoon I took a truckload of children back to town for school. Monday morning I took the laundry in to town, took two children to school at Shiprock to enroll them there, and brought supplies back out to Bisti, while my children did work that was listed on the blackboard. Miss Hahn dropped in occasionally to see how they were progressing.

Tuesday night we measured our water supply in the reservoir and found there was not enough water to wet the stick. The trader figured out a way of getting some water up there from his small well. Mr. Arthur came back Wednesday and hauled some water for us. His wife is ill and will not be able to work for at least a month, so we'll be short two workers. In fact, we have had to relieve in both the girls' dorm and in the kitchen ever since the school term started. Needless to say the scholastic training of our children is suffering. Quite a few of the children came back to school sick. At the peak we had thirty-nine in bed. We seem to be about over it now. What

brand of flu it is we don't know.

Dr. Heise from the Brethren in Christ Hospital about thirty miles east of us comes once a month to hold a clinic. He has examined all our children for which we are most thankful. Mr. Billey from the mission in Farmington has regular church services for the children in Navajo while Dr. Brooks, who used to be the superintendent of the mission, has charge of a Bible study for the staff. Five and six adults plus children attend our Friday afternoon program. Due to the shortage of staff we haven't been able to do everything we'd like to do, but we do have a start.

We leave Farmington by bus the next morning, with a deep sense of gratitude for the Christian witness of the superintendent and his wife and for the staff of Navajo School. May God help us to do our part in the support, both spiritual and physical, of this wonderful work.

(Members of the Wesleyan Service Guild support the work described in the above article through their *Undesignated Gifts on Pledge for Appropriations.*)

ASSEMBLY GUILD WEEKEND

SHERATON-JEFFERSON HOTEL

St. Louis, May 9-11, 1958

IT IS already past the time when you should have sent in your registration cards and hotel reservation blanks for the Assembly Weekend. You know that your conference secretary can provide you with the blanks. We are working on a first-come-first-served basis. We do want you to come, so please make arrangements if you have not already done so. We know you will have a profitable and enjoyable time. You will meet old friends, you will meet new people, and you will hear speakers such as Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service. Miss Eva Shipstone will be the speaker at the banquet. We are making arrangements for you to come in for the evening program, if you do not wish to attend the banquet. Foreign missionary speakers are Miss Peggy Billings of Tai Wha Christian Community Center, Seoul, Korea, and Miss Hannah Gallagher of Methodist Hospital, Nadiad, India, Mrs. Margaret Hopkinson, director of Esther Hall in Des Moines, Iowa, and Miss Doris Bloomster, teacher at Bisti School and Community Center will be the guests and speakers from the Home Fields. All these workers have special connections with our Guild Special Interests for this quadrennium. You will hear the Scarritt Choir and other good music, and you will have the opportunity for group singing.

This is not going to be a program that is "put on" for you. The main emphasis will be on the "take home," both in content and techniques. On Saturday we shall really be working to find ways to witness for Christ as Christian employed women in a world of rapid change, and you will have an opportunity to participate actively in the program. The Weekend begins on Friday evening and ends Sunday afternoon. You *must* register, if you are to be assured of a seat in the Gold Room, where the general sessions will be held. Also you must have your banquet ticket in advance.

Charter of Racial Policies
Ratified by the
Wesleyan Service Guild
of
Southern Illinois Conference
August, 1956

HELPS FOR NEW GUILDS

If you are a member of a brand new Guild, or even of a comparatively new one, you were directed to get the *Handbook of the Wesleyan Service Guild* immediately. Perhaps as you started to read it, you became a bit bewildered by the extensive program and by the various sets of bylaws. Because the standing Committee of the Wesleyan Service Guild felt that this was the case, it was decided that mimeographed Helps for New Wesleyan Service Guild Units should be sent to all new Guilds from the Guild Office. These are now being distributed. However, since the newer Guilds organized before these helps were sent out have not received them, it seemed that it might be of value to print some of these helps in THE METHODIST WOMAN.

PURPOSE. The purpose of the Wesleyan Service Guild is "to provide a channel through which employed women can achieve spiritual enrichment and Christian fellowship and take an active part in developing a world Christian community."

There are innumerable possibilities open to you within the scope of the Wesleyan Service Guild. In your enthusiasm as a new Guild you will have to guard against trying to learn everything and to do everything at once. You will have to choose carefully, from all the suggestions in the *Handbook*, the things you think you can do with reasonable thoroughness. Perhaps for the first year you may concentrate on doing a very few things. Later, as you learn more about the work of the Guild, you can broaden your program.

OFFICERS. The elected officers in the Wesleyan Service Guild are president, vice-president, recording secretary, Secretary of Promotion, treasurer, and co-ordinator. Chairmen of lines of work are also elected. The responsibilities of officers are outlined in the *Bylaws of the Wesleyan Service Guild Unit in the Local Church*, and on pages 31 to 35 in the *Handbook*.

We call special attention to the co-ordinator.

CO-ORDINATOR. The Guild chooses a member of the Woman's Society

Christian Service for this office. ne is the liaison person between ie Wesleyan Service Guild and ie Woman's Society of Christian ervice. She helps each group to now the other, and to appreciate ie fact that both are working to-ether for a common cause. She elps them to co-ordinate their ac-vities so that each knows what ie other is doing. The member-ip of the co-ordinator is not ounted in the Wesleyan Service uild, but in the Woman's Society f Christian Service. However, she a regular officer of the Wesleyan ervice Guild.

Committees and Chairmen. here is provision in the bylaws r the following committees: Ex-cutive, Program, Spiritual Life, Iissionary Education, Christian ocial Relations, Supply Work, Iembership, Publicity, Literature nd Publications, Status of Women, inance, and Nominations. You ay also have a Committee on ocal Church Activities. The udy, promotion, and action of the nit is done through these commit-ees. If your unit is large enough, is a good plan to have everyone orking on some one of the above ommittees. For your guidance in viding the membership, give the embers a list of the committees nd ask them to state three choices order of preference.

If you have a small unit, you ay have only one person respon-ble for each line of work. This erson would still be classed as a hairman, but the committees emselves would be overlapping. a very small Guild, the whole nit would be acting as a commit-e would in a large unit. For in-ance, you may be doing some-ing special in the line of Spir-ual Enrichment. Then the whole uild unit would work on this nder the guidance of the Spiritual ife Chairman. If your unit de-des to have a study course, the hairman of Missionary Educa-on takes the initiative. In the udy of the Charter of Racial Pol-icies, the Chairman of Christian Social Relations takes the lead.

In the very small unit, the whole unit may act as a program committee, all the members meeting to map out a program for the year well in advance. Thus you can co-ordinate all the activities so that you will have a well-balanced program.

The purposes and duties of these phases of work are explained on pages 36 to 42 and 48 to 53 of the *Handbook*.

Woman's Division of Christian Service. This is the way we are related to the total church program! First comes The Methodist Church as a whole. The Board of Missions is a part of The Methodist Church. The Woman's Division of Christian Service is one of the divisions of the Board of Missions. The Woman's Division is the over-all body through which the woman's work of the church is done. It is made up of elected women from all parts of the country, some bishops, youth representatives, and some of the men members of the Board of Missions.

The Wesleyan Service Guild is auxiliary to the Woman's Society of Christian Service, and both are auxiliary to the Woman's Division of Christian Service. The mission work we support through the Wesleyan Service Guild is set up and administered by the Woman's Division of Christian Service. Staff members are elected by the Board of Missions to administer and cultivate the work of the Woman's Division. At present we have work in thirty-two countries. There are over 1,000 projects, and there are more than 2,000 missionaries, deaconesses, and employed workers engaged in this work.

Funds. Each unit should make a budget for the year. This is done by the Finance Committee and presented to the entire unit for approval. There should be in the budget a substantial amount for missions. This is reported on the treasurer's report blank under *Pledge to Missions*, and the money is sent along with the report blank to the treasurer of the local Woman's Society of Christian Service. She sends it, through the regular channels of finance, to the treasurer of the Woman's Division of Christian Service, where it will be divided and sent to the places within the work of the Woman's Division of Christian Service where it is most needed.

The bulk of your money should go toward the *Pledge to Missions*, for this is the main purpose of our financial program. Other amounts will be needed in order to carry on the program of your unit for such things as programs, publicity, and sending representatives and delegates to meetings. There is another "Cultivation Fund," which goes toward expenses of officers and meetings beyond the local level. You will be informed by your Woman's Society of Christian Service or your district or conference Guild officers as to the amounts. There are two systems: a certain percentage of your Pledge to Missions may be taken out automatically in your conference, or you may be asked to give a certain amount per member. In the latter case, you will enter the amount on your report blank and give the money to the local treasurer along with your pledge to missions.

Pledge. We recommend the pledge system of giving, rather than dues or money-raising activities. When a group engages in money-raising activities in a large way, much of the time in meetings is used for that instead of educating persons to give through good information and inspiration in programs. Each person should pledge prayer, service, and an annual contribution to the financial budget. Pledge cards are available.

Next month, Elections, Meetings, Making Motions, Program, Special Services, and Reporting.

Wear your Guild pin to the Assembly Guild Weekend!

MISSIONARY EDUCATION

KOREA AS I SAW IT

by GLADYS D. BRUMBAUGH[1]

THE big church was unheated. It was so cold I could see people's breath as they sang. The three annual conferences of the Korean Methodist Church were meeting in joint session in March, 1957. One thousand Korean Christians and a few American missionaries were crowded into Chung Dong Church in Seoul for the service of Ordination of twenty-three elders, two of them women.

And they sang as only Koreans can sing! Their faces glowed, their faith was evident, their praise triumphant. Remember that every Korean in that church had lost loved ones and possessions as they fled south before the Communist invasion of 1950.

Driving through South Korea in the mission's jeep station wagon, I saw many church spires, often on hilltops, the cross of Christ raised high for everyone to see. There are now 6,441 churches (1,018 Methodist) south of the thirty-eighth parallel. About 300 Methodist churches have been newly built or reconstructed since the war. There are churches two stories high, with the sanctuary on the second floor. More often, however, they are simple one-room structures where people sit close together on the floor, men on one side, women on the other. Some congregations still meet in homes or old army tents. In one small church the shades of the kerosene lamps are old G.I. beer cans.

Church bells hang beside the church in a low derrick-like frame. Empty brass bombshells sometimes serve as bells. At 4:30 every morning, winter and summer alike, these church bells ring loud and long, calling the faithful to 5:00 A.M. prayer meeting.

Korea is a land of ancient culture and traditions. The name "Land of the Morning Calm" was applied to it two thousand years ago. Alien armies have swept up and down the Korean peninsula time and time again. For centuries Confucianism influenced the whole pattern of life. Then Buddhism came but soon moved on to Japan, leaving a few ancient Buddhas and monastaries in obscure places in the beautiful mountains. Into a spiritual vacuum Christianity reaches for the hearts of the people.

Will Korea become a Christian nation? Church membership has doubled since the end of the war, and all churches are crowded. One evening in Taejon I bounced over a rutty street in a Woman's Division jeep to a Methodist church which had formerly been a Buddhist temple. There an elderly woman missionary fluently interpreted for me as I talked to the women around me on the floor, and asked questions about their Woman's Society. Starting with April, 1957, the Societies have been provided with the first *Program Book* ever printed in the Korean language.

With special permits and frequent stops at ROK army check points, we made a thrilling jeep trip across the thirty-eighth parallel into a veritable No-Man's Land, where rolls of barbed wire served as fences and gates to barricade the road at a moment's notice. Here were ROK Army camps with a spired chapel, an occasional U.N. military post, and cannon pointed toward the Communist line in nearby mountains. In this territory we visited places where Methodist churches had been before the war and a few struggling new churches which our district missionaries visit once a month.

All our Christian schools have now returned from Pusan. Among these are Ewha Woman's University and Yonsei University, both of which have beautiful campuses in the foothills outside of Seoul. Ewha, with a student body of five thousand girls, has recently completed a huge chapel, seating 3,600, and a much-needed library. It was thrilling to speak at chapel to three thousand lovely girls in their Korean clothes. Seven hundred fifty students and faculty members were baptized last year after a series of evangelistic meetings; and in November this year 579 more were baptized.

Holston Girls' School in Taejon is entirely new. It was formerly located in Kaesong (Songdo), now in Communist hands. Many schools were damaged or destroyed during hostilities, yet nothing can destroy the hunger for an education. Schools are now more crowded but have fewer facilities.

When eating delicious Korean meals in Korean homes we usually sat at low tables on a warm floor. The paper-covered, clay floor is heated from a fire outside by a system of flues packed in the clay. The cushion on which one sits gets pretty hot at times!

Finding in a missionary's home one day two relief parcels I had mailed in New Rochelle exactly two months before, I followed the contents to the Widows' Work Center where thirty women sat at sewing machines, or on the floor making rugs from rags, or embroidering designs on luncheon sets and towels. Thus widows can make an honest living and pay rent for a tiny home built by Methodist Committee for Overseas Relief.

A people who have suffered so deserve your love, help, and prayers. Korea may become the first evangelical Christian nation in Asia.

[1] Mrs. T. T. Brumbaugh, Secretary of Missionary Education in the Northeastern Jurisdiction, has recently returned from a visit to Japan and Korea. Her husband, Dr. Brumbaugh, is administrative secretary for the Division of World Missions for Japan and Korea.

STUDENT WORK

INVESTMENTS IN THE FUTURE

by DR. EVERETTE L. WALKER

JOHN WESLEY once suggested that Methodists might be poor but that was no excuse being ignorant. The early urch-related colleges of America essed this same idea as they at-npted to make education avail-le to all students, regardless of eir financial status.

The Methodist Church developed oan and scholarship program be-use it wanted to continue to pro-de leaders in social, economic, ucational, and religious affairs, d because it recognized that me of the great potential leaders the church might be overlooked disregarded unless financial aids re made available. The record college students helped by the ational Methodist Scholarship d Loan program illustrates how r church has been meeting its re-onsibility.

A listing of representative mni of the National Methodist holarship and Loan program uld include:

A mission doctor in Liberia; an ex-utive secretary of a conference ard of education; a housewife (for-er visiting nurse), now active in the oman's Society of Christian Service d, with her husband, counselor for e intermediate youth fellowship of r church; a Colorado newspaper-n; a short-term missionary in Mon-ideo, Uruguay; a public-school cher in Kansas City; a rural worker Virginia for the Woman's Division; member of employee relations devel-ment department for a leading in-strial firm; a dean of women at a thodist college; a director of Chris-n education in a Florida church; Nebraska hospital administrator; a -ed director of a YMCA in Brook-n; pastors; district superintendents; d bishops.

Persons such as these are deeply volved in shaping the moral pat-rns of our society and are making eir Christian positions felt in a vided world.

During the 1956-57 school year, 0 students received National ethodist Scholarships valued at 75,000 while 2,140 students bor-rowed nearly $540,000. In the past twelve years, more than 5,000 students have been granted scholarships. These scholarships represent an investment of more than $1,-500,000 in Methodist youth who otherwise might not have attended college. These are the culture-producers whom we must not overlook.

An even larger group of students have been helped by the Methodist Student Loan Fund in its eighty-five-year history. About 80,000 deserving students have borrowed nearly $13,000,000 in order that they might have the advantage of college training. Thus they have equipped themselves for richer opportunities for service to mankind.

The Methodist Student Loan Fund developed from an offering authorized by the General Conference of 1872. Methodists have contributed about $6,000,000 to this fund which has operated on a revolving basis. The repayment of loans has permitted the funds to perpetuate themselves and not be consumed. In order to make the funds available for future generations of Methodist youth, regular collection policies are observed. A qualified student may borrow as much as $1,500 during his entire educational program. The maximum available for any one year varies according to student classification.

The National Methodist Scholarship program was approved by the General Conference of 1944, and the first award was made in 1945. These awards are available in limited numbers in all accredited Methodist colleges and universities. Allocations are made to these institutions annually, the number of awards depending on the amount of Methodist Student Day offerings by the conference where the school is located. The scholarships have a maximum value of $500 to be applied on tuition and fees. The great majority of the National Methodist Scholarships are for undergraduate students, although a limited number of awards are available for graduate and professional study.

The program of loans and scholarships for Methodist students is supported through the contribution given on Methodist Student Day, the second Sunday in June.

These young women are National Methodist scholars at DePauw University. From left are Martha Moore of Marshall, Illinois; Ethna Sulmonetti of Jamestown, New York; Sue Strickland of Indianapolis, Indiana; Gretchen Kiger of Dunreith, Indiana; and Anita Jones of Sellersburg, Indiana.

YOUTH WORK

JOBS TO BE DONE

HENRY VAN DYKE once said, ". . . the blessing of earth is toil." Many persons find deep satisfaction serving in the church. One is humble in the realization of all that is done by the thousands who serve in many ways.

The Nominating Committee

Very soon hundreds of Woman's Societies will be naming a Committee on Nominations. This committee has a hard and yet exciting job. It is sometimes difficult to find enough women to accept all the jobs. The work of the committee requires time and patience. It is an exciting assignment, too! One cannot invite another to accept an office without explaining the job and indicating what is expected to fill the office. This means that the committee will have an interesting experience reviewing the purpose of the Woman's Society in terms of the jobs to be done to attain a well-balanced organization and program. This in itself can be a very rewarding experience. There is real satisfaction in a job well done when a prospective officer accepts the invitation to serve in a given responsibility.

If your Society will need a Secretary of Youth Work the committee will consider the procedure for electing this officer who frequently serves as adult adviser in the program area of Christian Outreach in the MYF:

1. The nominating committee of the Woman's Society of Christian Service shall consult with the council of the MYF before making nominations for its Secretary of Youth Work.

2. The Secretary of Youth Work shall then be elected by the Woman's Society of Christian Service.

3. Upon confirmation by the council of the MYF, the Secretary of Youth Work of the Woman's Society of Christian Service shall be the adviser in Christian Outreach of the MYF.

Whether or not the Secretary of Youth Work is the adviser in Christian Outreach, she will serve as resource person in the missionary education of youth. She will have resources of the General Board of Education and the Board of Missions, including the Woman's Division of Christian Service.

In the case of two or three departments (intermediate, senior, and older youth) in the youth division, the Secretary of Youth Work will serve as resource person for each. The Secretary of Youth Work will carry out her responsibilities within the organizational pattern of the MYF.[1]

The Secretary of Youth Work

In the Methodist Youth Fellowship, youth and adults work together. The adult worker has been referred to as "the indispensable person in the operations of the MYF." The Secretary of Youth Work is an adult worker with youth along with the pastor, the youth division superintendent, the department counselor, teachers, and others.

The relationship of the Woman's Society to the MYF is primarily in missionary education. The Secretary of Youth Work often serves as adult adviser in the program area of Christian Outreach which includes:

The world mission of the church (national and world missions).

The ecumenical movement.

Overseas relief and reconstruction.

Peace and world order.

If a Secretary of Youth Work is to be elected, the committee may ask such questions as: What makes a good worker with youth? What kind of person must she be? What qualities are most essential? There is no one simple answer. We suggest a few qualifications, and others will come to you in terms of your local situation:

Christian purpose.

Likable personality.

Ability to understand and get along with young people.

Maturity and sincerity.

Willingness to learn.

Sense of humor.

Not easily discouraged.

Well informed about the world-wide work of the church.

Willingness to play, pray, and work with other adult workers with youth.

After a secretary is elected she should have materials and resources to help her understand the MYF and something of Christian education for youth. Among a wide list of possible resources we name a limited number: *

Handbook of the Methodist Youth Fellowship. 75 cents.

Guidebook for Workers With Youth. Cloth, 75 cents; paper, 50 cents.

A Guide for the Woman's Society of Christian Service. 35 cents.

Learning Together in the Christian Fellowship, by Sara Little. $1.25. (Available from The Methodist Publishing House which serves you.)

The Secretary of Youth Work will have many rewarding experiences as she helps youth relate the interests of Christian Outreach to the total MYF program and to daily living.

[1] From *Handbook of the MYF* and *A Guide for the Woman's Society of Christian Service.*

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

CHILDREN'S WORK

NEED FOR MORE SECRETARIES OF CHILDREN'S WORK

MANY Woman's Societies of Christian Service do not yet have a Secretary of ildren's Work. This is a matter ich should receive the attention d consideration of every Wom- s Society.

The church school is filled with ldren who are eager and ready learn. Now, perhaps more than any other time in history, the ld stands at the door and says, ere I am! What will you do h me?"

Election of Secretary

As the Committee on Nomina- ns of the Woman's Society be- s to think through its nominees office, it should give the office of cretary of Children's Work ughtful consideration. If there not a secretary, make plans to ct one.

How is the Secretary of Chil- en's Work nominated? As stated the bylaws of the Woman's So- ty of Christian Service—

She shall be elected by the Woman's Society of Christian Service after consultation by the Committee on Nominations with the council of children's workers in the church relative to a nominee for the office.

When considering a nominee for office, the committee should nk of one who is a worker with ldren, preferably a teacher. She uld also be one who will accept ponsibilities and work in close peration with other teachers in children's division of the church hool.

Responsibilities of Secretary

The Committee on Nominations uld know what the responsibili- s of the Secretary of Children's Work are, and should talk with the nominee to help her understand what her responsibilities will be. The leaflet, *Secretary of Children's Work*,[1] will help her to know the tasks. Some of her duties are:

1. She will become familiar with the organization and plan of work of the children's division of the church school.

2. She will meet regularly with the council of children's workers in her church, or with all leaders of children in the local church, if there is no council of children's workers.

3. She will take advantage of every training opportunity in the local church, the district, and the conference.

4. She will become acquainted with the plan for missionary education of children as it fits into the total children's curriculum in the church school.

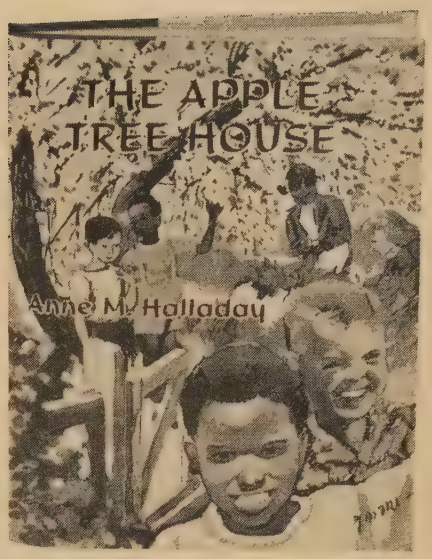
5. She will report regularly to the Woman's Society of Christian Service regarding the program of children's work in the church school, including missionary education.

6. She will make regular reports to the district Secretary of Children's Work.

7. She will read each month the pages in THE METHODIST WOMAN and in *Child Guidance in Christian Living* relating to children's work.

8. She will become acquainted with all missionary materials, including study units in regular Sunday-school lessons and resources and materials for use in additional sessions.

9. She will become familiar with the Children's Service Fund, Remittance Blanks, and know how the offerings are channeled.



SPRING EMPHASIS—1958

The missionary emphasis on "Christ, the Church, and Race" will require thoughtful preparation. The unit on "Additional Sessions for Juniors" in *Child Guidance in Christian Living*, May, 1958, will be "Children of One Father." This will include materials and teaching plans that will be helpful to the leader.

The Friendship Press reading books with teacher's guides are for use with primary and junior children in additional sessions. The Primary reading book, *The Apple Tree House*, by Anne M. Halladay[1] (paper binding, $1.25), and Junior reading book, *The Swimming Pool*, by Alice Cobb[1] (paper binding, $1.25) have been carefully prepared in the language of children and will hold their interest.

Consult the leaflet, "Missionary Materials for Use With Children, 1957-58," [1] for additional helps. This leaflet lists filmstrips, picture sets, and additional reading books.

Collect pictures from past issues of THE METHODIST WOMAN, *Child Guidance in Christian Living*,[2] and WORLD OUTLOOK. The folder, "When Children Give" [1] (15 cents), is an excellent source of pictures.

[1] Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[2] Order from The Methodist Publishing House serving your territory.

If possible, this picture folder should be available for every child.

MAKING STUDY MEANINGFUL

Secretaries of Children's Work have been asking what they can do to make the study of "Christ, the Church, and Race" more meaningful. There is no "set" answer for any worker, but there are ways that have been tried by some leaders and have been helpful. Some of the following suggestions may be helpful to you:

1. Cooperate with the Secretary of Christian Social Relations in your Woman's Society. Give her your wholehearted support. You can encourage your local Society to adopt the Charter of Racial Policies by reacting favorably to it. Then you can work to implement these policies.

2. Work with your interchurch council, or other interdenominational groups in your community.

3. Become acquainted with leaders of other racial groups.

4. In council of children's workers' meetings discuss the possibility of working with other groups, perhaps in a cooperative vacation church school, day camping, or fun and song festivals.

5. Invite children of other races to attend your additional sessions on missionary education.

Missionary education, to be effective, must bring about some kind of creative action. Action projects, which give children opportunities to work and play with children of other races will do more to bring about understanding between people than many stories, or songs that "tell about" others.

FILING RESOURCE MATERIALS

Magazines are tools. Learn to use them to the best advantage. Read the pages of THE METHODIST WOMAN, *Child Guidance in Christian Living,* and the WORLD OUTLOOK every month. These magazines are filled with exciting articles and stories about the church at work. Look at all of the material, not just the section on children's work.

Make a note of special pictures, and interesting stories about missionary work. Think ahead. How can these materials be used in the future? It is good practice to keep a file of materials. Do not file and forget, but file and *use,* or give to others to use. There are numerous ways of keeping materials available. Many already have a satisfactory method. Here are oth suggestions which may help to kee materials conveniently located.

After reading a magazine, wri on the outside of the magazine on a note card a list of the articl or pictures which will be usable special times.

Stories and pictures may clipped and filed in marked e velopes or in Manila folde Labels may be made indicati country, type of work, or missio ary emphasis for which materi will be a valuable resource.

The leader who organizes h materials will soon discover h interesting preparing for a unit c be. She will also realize how mu she is learning about the total pr gram of missionary education the church.

CALENDAR OF ACTIVITIES

Assist with vacation church school plans.

Attend vacation church school workshops.

Assist with plans for additional sessions for the missionary study in May.

Brotherhood Begins With Small Adventures.

FOR YOUR INFORMATION

This presentation is an abridgement of one written by Mrs. F. Marion apman of Sacramento, California, featuring the information on the back of E METHODIST WOMAN.

SETTING: The meeting place of the al Woman's Society. The BACK OF E METHODIST WOMAN occupies the nter of the platform and other char- ters enter alternately from each side the stage or as best suits the ar- ngement of the room.

The BACK OF THE METHODIST WOMAN cks into the room with the back ge of THE METHODIST WOMAN pinned her back and remains standing th her back toward the audience roughout the whole presentation. e others sit on chairs in the rear er speaking. Each one holds the ok or pamphlet she represents.

VOICE OF THE LOCAL WOMAN'S SOCI- is behind a curtain or someplace ere she cannot be seen.

BACK OF THE METHODIST OMAN: I'm the back of THE ETHODIST WOMAN. If you become quainted with me you will know t only the Woman's Society of ristian Service and its work, but so people, our neighbors all over e world. I carry announcements new materials as soon as they me off the press and remind you available leaflets and hand- oks. First let me introduce the *ndbook for the Secretary of Lit- ature and Publications.*

HANDBOOK FOR LITERATURE AND BLICATIONS: I'm absolutely nec- sary to any Woman's Society or esleyan Service Guild. I will ac- aint the Secretary of Literature d Publications with her responsi- lities and she will point you to erature every member should ad.

VOICE: I am the local Woman's ciety of Christian Service and I ed all the information I can get, t I don't see why women need to ad so much. Why not just work d do what we can without read- g?

HANDBOOK FOR LITERATURE AND BLICATIONS: My materials are ur working tools. Informed members become interested members. Through information we gain motivation for action and that's what we want—*action!* (*Enter Handbook for the Treasurer.*)

HANDBOOK FOR THE TREASURER: The Society can't get along without me. I'm your Handbook for the Treasurer.

VOICE: What is the responsibility of the treasurer?

HANDBOOK FOR THE TREASURER: Her responsibility is to care for and disburse the money entrusted to her care; to interest the members of her organization in the vital missionary needs at home and abroad; in community service and our own local church activities. (*Enter Circles.*)

CIRCLES: I'm not a bit heavy for you to carry, but I have a lot of helpful information for circles.

VOICE: What helpful information can you give?

CIRCLES: I can remind members that they have an opportunity to enlarge their membership by inviting neighbors or new church members to the circle meetings. I have suggestions for the circle program and activities.

BACK OF THE METHODIST WOMAN: Don't forget—inside my pages a program for circles appears regularly, too. What have you to say, In Spirit and In Truth?

IN SPIRIT AND IN TRUTH: I am a guide for building worship services. An important function of the Woman's Society is to teach people to realize God and to love their neighbors as themselves, and prayer is the principal means. Our worship services help our members to truly seek God with all our hearts.

VOICE: What, then, is the participation of the audience?

IN SPIRIT AND IN TRUTH: There is no audience at a worship service! All who attend are meant to be participants and the best preparation is prayer. Remember Mary and Martha? Mary put *first* things *first,* while Martha was troubled about many outward things!

YOUR UNITED NATIONS AND YOU: I am Your United Nations and You. I cost only one nickel—just five cents—but I have a wealth of information in my eight pages.

VOICE: What can you tell that is important in only eight pages?

YOUR UNITED NATIONS AND YOU: Did you know that the United Nations stopped at least four little wars before they became big ones? That the U.N. Commission on Narcotics got the production of narcotics cut from 2,000 tons to 500 tons per year and got its use restricted to medical and scientific purposes?

VOICE: Well, I'm glad they did two things.

YOUR UNITED NATIONS AND YOU: Two! I can't count all the services: protection to prevent the spread of livestock diseases; trade agreements arranged on sugar, wheat, and cotton that help price stability. Technical skills are used for control of malaria, sanitation. . . .

VOICE (*interrupting*): Oh, I'm sorry I was so ignorant and I promise from now on to read all I can on the U.N. I'm sure going to keep a closer look at you from now on, Back of THE METHODIST WOMAN.

BACK OF THE METHODIST WOMAN: *Thanks.* You have met only a part of me and I do hope you will remember me when you need anything pertaining to your work. I was made to help you. So —don't forget to read me, and also read the Catalog of Literature—for your information.

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BO

Marguerite Ha

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1957-58	Total Pledged 1957-58	Youth	Children	Total on Appropriat 1957-58
Central:							
Central Alabama	$ 227.00	$ 5.00	$ 232.00	$ 1,700.00	$ 7.00	$ 2.00	$ 24
Central West	894.00	66.00	960.00	1,800.00	95.00	22.48	1,07
Delaware	3,473.13	145.50	3,618.63	10,000.00	.....	.....	3,61
East Tennessee	385.50	50.00	435.50	1,100.00	65.00	5.50	50
Florida	518.01	65.00	583.01	1,550.00	17.00	9.35	60
Georgia	146.00	15.00	161.00	7,000.00	.....	.....	16
Lexington	5,000.00	750.00	5,750.00	12,713.00	170.39	15.00	5,93
Louisiana	974.83	97.00	1,071.83	5,114.00	.....	.....	1,07
Mississippi	440.50	91.00	531.50	3,716.00	.....	.....	53
North Carolina	641.49	12.00	653.49	2,650.00	.....	.....	65
South Carolina	2,570.75	41.50	2,612.25	4,800.00	208.00	.....	2,82
Southwest	205.01	.....	205.01	1,135.00	9.20	8.20	22
Tennessee	661.00	113.00	774.00	3,000.00	10.00	7.00	79
Texas	1,520.50	150.00	1,670.50	3,300.00	180.00	10.00	1,86
Upper Mississippi	275.91	15.00	290.91	1,660.00	.....	.....	29
Washington	1,741.14	312.95	2,054.09	8,650.00	247.29	23.00	2,32
West Texas	884.00	20.00	904.00	2,250.00	5.00	.....	90
Central Jurisdiction	46.30	.....	46.30	.....	.....	.....	4
Total	20,605.07	1,948.95	22,554.02	72,138.00	1,013.88	102.53	23,67
North Central:							
Detroit	46,431.58	1,640.68	48,072.26	166,700.00	3,836.46	276.75	52,18
Illinois	79,408.07	3,317.00	82,725.07	186,100.00	4,017.38	566.10	87,30
Indiana	46,510.02	3,399.06	49,909.08	124,000.00	2,347.00	446.00	52,70
Iowa-Des Moines	44,879.28	3,423.31	48,302.59	128,000.00	6,131.59	302.26	54,73
Michigan	9,627.00	458.50	10,085.50	105,000.00	721.93	140.32	10,94
Minnesota	26,937.45	1,210.30	28,147.75	96,050.00	2,333.00	176.00	30,65
North Dakota	8,538.77	132.00	8,670.77	26,000.00	424.00	101.50	9,19
North Indiana	45,350.97	2,643.43	47,994.40	148,120.00	6,946.50	648.00	55,58
North Iowa	50,866.07	1,931.46	52,797.53	168,000.00	5,546.21	263.75	58,60
North-East Ohio	78,810.35	2,938.17	81,748.52	242,500.00	4,925.96	729.60	87,40
Northwest Indiana	22,785.99	644.51	23,430.50	82,000.00	2,034.79	176.61	25,64
Ohio	108,192.66	5,013.14	113,205.80	332,000.00	8,639.49	1,145.53	122,99
Rock River	70,101.38	1,787.52	71,888.90	228,196.00	3,155.00	341.00	75,38
South Dakota	14,217.05	369.66	14,586.71	36,000.00	1,811.32	103.65	16,50
Southern Illinois	25,336.48	3,398.14	28,734.62	67,500.00	1,011.92	222.11	29,96
West Wisconsin	15,231.48	370.42	15,601.90	43,000.00	1,246.59	21.10	16,86
Wisconsin	21,067.92	722.00	21,789.92	63,000.00	895.80	64.70	22,75
North Central Jurisdiction	10.00	.....	10.00	.....	.....	.....	1
Total	714,302.52	33,399.30	747,701.82	2,242,166.00	56,024.94	5,724.98	809,45
Northeastern:							
Baltimore	47,560.96	1,247.15	48,808.11	135,000.00	3,394.23	176.61	52,37
Central New York	17,287.87	299.92	17,587.79	55,500.00	971.94	36.10	18,59
Central Pennsylvania	19,448.02	40.00	19,488.02	58,000.00	563.18	169.34	20,22
Erie	30,307.58	194.73	30,502.31	90,000.00	599.29	178.95	31,28
Genesee	16,989.41	609.50	17,598.91	74,000.00	1,030.12	.....	18,62
Maine	2,982.22	.....	2,982.22	10,000.00	118.67	4.50	3,10
New England	10,050.73	90.00	10,140.73	39,000.00	2,117.81	24.00	12,28
New England Southern	5,706.79	.....	5,706.79	26,000.00	713.33	27.05	6,44
New Hampshire	2,054.96	75.00	2,129.96	8,500.00	63.37	9.35	2,20
New Jersey	18,421.89	86.00	18,507.89	60,860.00	2,335.98	142.99	20,98
New York	11,897.30	1,815.32	13,712.62	43,000.00	829.64	22.27	14,56
New York East	23,454.88	1,095.16	24,550.04	59,050.00	1,739.70	62.72	26,35
Newark	33,583.17	1,157.75	34,740.92	77,800.00	1,090.14	63.30	35,89
Northern New York	10,614.91	233.20	10,848.11	31,750.00	305.94	42.14	11,19
Peninsula	20,699.41	70.40	20,769.81	49,000.00	1,113.00	104.80	21,98
Philadelphia	31,455.72	1,376.43	32,832.15	103,000.00	717.61	193.01	33,74
Pittsburgh	44,670.12	781.84	45,451.96	103,000.00	1,243.80	421.73	47,11
Puerto Rico Provisional	100.00	.....	100.00	75.00	.....	.....	10
Troy	23,280.41	354.00	23,634.41	59,000.00	916.20	4.11	24,55
West Virginia	60,718.02	4,950.41	65,668.43	135,000.00	3,285.45	150.04	69,10
Wyoming	20,927.01	442.44	21,369.45	57,000.00	.....	.....	21,36
Northeastern Jurisdiction	258.59	.....	258.59	.....	.....	.....	25
Total	452,469.97	14,919.25	467,389.22	1,274,535.00	23,149.35	1,833.01	492,37
South Central:							
Central Kansas	49,941.61	3,764.68	53,706.29	175,000.00	4,174.74	361.78	58,24
Central Texas	33,342.09	7,616.88	40,958.97	93,000.00	2,003.42	113.89	43,07
Indian Mission	588.46	.....	588.46	1,350.00	49.27	6.94	64
Kansas	26,355.25	2,350.94	28,706.19	101,500.00	1,149.00	185.76	30,04
Little Rock	31,999.79	5,700.21	37,700.00	77,400.00	1,827.98	107.27	39,63

RST SIX MONTHS 1957—1958

MISSIONS—THE METHODIST CHURCH

asurer

DIVISION OF TOTAL RECEIPTS

Total on ropriations 1956-57	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
162.45	$ 241.00		11.00	$ 23.50		$ 4.00		$ 279.50
880.00	1,077.48		196.65	88.50		4.37		1,367.00
3,191.73	1,985.31	$ 1,633.32		218.20		17.00		3,853.83
433.77	506.00		25.00	21.00				552.00
568.00	609.36		50.00	50.50	$ 10.00			719.86
562.10	161.00			24.44				185.44
5,772.00	5,935.39		100.65	348.83	600.00			6,984.87
1,012.50	1,071.83		25.50	72.50		6.00		1,175.83
578.75	531.50		139.57	47.75				718.82
325.00	653.49		38.32	34.45		7.00		733.26
2,390.27	2,820.25		115.75	90.50	500.00			3,526.50
329.00	222.41		36.05	10.00		2.00		270.46
764.00	791.00		52.00	41.00		5.00		889.00
1,799.89	1,860.50		150.00	96.35		10.00		2,116.85
365.94	290.91		28.50	10.70		2.50		332.61
2,450.79	2,324.38		209.07	198.66	112.11	20.00		2,864.22
1,072.50	909.00		103.96	109.00				1,121.96
62.20	46.30							46.30
22,720.89	22,037.11	1,633.32	1,282.02	1,485.88	1,222.11	77.87		27,738.31
54,439.16	49,910.51	2,274.96	366.30	6,568.73	428.20	98.68		59,647.38
86,477.98	72,408.55	14,900.00	2,480.78	14,550.11	1,355.64		$ 95.00	105,790.08
49,950.59	51,202.08	1,500.00	1,233.59	6,605.48	330.93	72.26		60,944.34
49,837.10	50,998.94	3,737.50	536.25	7,517.88	2,609.71	105.43		65,505.71
36,039.88	4,397.75	6,550.00	23.54	1,935.79	57.26			12,964.34
27,071.64	30,085.10	571.65	188.80	6,066.99	2,851.06			39,763.60
7,964.64	9,196.27		119.00	2,145.10	60.00			11,520.37
48,963.76	55,588.90		474.17	4,497.89	146.25			60,707.21
54,525.38	56,190.84	2,416.65	594.30	6,193.84	182.84	100.00	95.00	65,773.47
82,768.52	82,204.12	5,199.96	522.16	8,180.66	215.25			96,322.15
24,167.56	25,641.90		168.30	2,486.50	2,585.00	52.93		30,934.63
111,348.03	122,990.82		1,487.38	10,998.77	569.82	176.32		136,223.11
79,007.62	73,286.60	2,098.30	298.57	7,725.81	442.85			83,852.13
14,134.33	16,501.68		983.86	2,351.34		25.00		19,861.88
27,470.62	29,968.65		37.30	4,884.25	506.00	37.88		35,434.08
16,455.18	16,869.59		646.45	2,525.70	450.73	31.39		20,523.86
18,740.80	22,750.42		194.31	3,131.60	274.50	41.78		26,392.61
	10.00							10.00
789,362.79	770,202.72	39,249.02	10,355.06	98,366.44	13,066.04	741.67	190.00	932,170.95
48,499.83	41,228.97	11,149.98	509.12	4,916.57	2,907.17	86.84		60,798.65
17,761.03	18,595.83		524.29	1,756.93	65.00	45.00		20,987.05
20,755.33	15,558.04	4,662.50	81.14	2,445.70	515.00	52.00		23,314.38
30,130.97	27,780.57	3,499.98	217.22	3,247.60	85.00			34,830.37
19,549.20	17,079.03	1,550.00	260.86	2,787.15	886.54			22,563.58
3,345.88	3,105.39		191.70	337.00				3,634.09
11,364.34	5,932.56	6,349.98	58.43	2,497.79	1,245.26			16,084.02
7,606.07	4,647.17	1,800.00	68.62	1,180.82	10.00	19.29		7,725.90
2,388.00	2,202.68		200.41	272.80				2,675.89
23,056.11	17,994.31	2,992.50	936.75	2,438.18	100.00			24,461.74
14,517.04	14,564.53		95.20	1,461.00	533.50			16,654.23
29,062.55	24,077.46	2,275.00	408.89	2,140.50	332.00			29,233.85
32,510.19	34,094.36	1,800.00	542.09	1,938.15	616.15			38,990.75
12,025.64	11,196.19		376.72	889.35	81.50			12,543.76
20,397.74	16,967.65	5,019.96	499.04	1,428.30	361.64			24,276.59
34,559.59	24,392.79	9,349.98	576.72	3,735.81	25.00			38,080.30
50,970.42	37,667.49	9,450.00	2,626.23	3,690.66	5,010.00		164.51	58,608.89
20.00	100.00							100.00
24,947.95	24,554.72		614.57	1,715.00		46.30		26,930.59
70,222.95	64,753.92	4,350.00	4,483.76	8,543.64	15.00	86.39		82,232.71
22,037.46	16,369.47	4,999.98	145.94	1,709.71		43.90		23,269.00
282.00	258.59				35.00			293.59
496,010.29	423,121.72	69,249.86	13,417.70	49,132.66	12,823.76	379.72	164.51	568,289.93
59,662.61	57,667.83	574.98	840.83	6,261.22	1,170.50	87.44		66,602.80
37,230.09	43,076.28		2,588.95	5,299.71	266.58	36.11		51,267.63
636.22	644.67		73.21	104.26				822.14
31,024.20	30,040.95		536.49	4,089.82	99.00	63.92		34,830.18
40,150.00	39,635.25		2,150.68	2,689.41				44,475.34

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Marguerite Harr

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1957-58	Total Pledged 1957-58	Youth	Children	Total on Appropriati 1957-58
South Central (Continued):							
Louisiana	$ 38,905.71	$ 6,260.53	$ 45,166.24	$ 99,000.00	$ 2,170.53	$ 128.37	$ 47,465
Missouri	17,982.24	1,415.95	19,398.19	48,000.00	820.35	56.29	20,274
Nebraska	49,853.60	1,599.90	51,453.50	171,035.00	1,833.96	319.36	53,606
New Mexico	7,846.73	2,153.27	10,000.00	27,500.00	333.35	37.94	10,371
North Arkansas	21,570.51	6,494.47	28,064.98	58,000.00	1,050.29	19.73	29,135
North Texas	40,698.77	6,377.58	47,076.35	111,352.50	2,684.21	25.84	49,786
Northwest Texas	28,879.51	5,146.88	34,026.39	77,000.00	3,569.21	92.12	37,687
Oklahoma	59,363.19	9,759.70	69,122.89	169,265.00	4,272.53	.....	73,395
Rio Grande	652.74	32.50	685.24	1,250.00	61.13	4.00	750
St. Louis	34,666.73	4,965.41	39,632.14	82,000.00	1,487.90	95.85	41,215
Southwest Missouri	29,440.80	3,643.77	33,084.57	90,000.00	1,256.38	118.72	34,459
Southwest Texas	42,339.55	8,045.86	50,385.41	116,000.00	.....	.....	50 385
Texas	69,292.50	10,185.38	79,477.88	173,000.00	2,997.44	239.62	82,714
South Central Jurisdiction	335.00	.....	335.00	.....	.....	.....	335
Total	584,054.78	85,513.91	669,568.69	1,671,652.50	31,741.69	1,913.48	703,223
Southeastern:							
Alabama-West Florida	32,674.36	5,367.64	38,042.00	90,000.00	1,601.87	91.27	39,735
Cuba Mission	243.50	.....	243.50	100.00	.....	.....	243
Florida	71,869.02	7,938.90	79,807.92	150,000.00	5,615.13	390.47	85,813
Holston	54,657.46	9,439.71	64,097.17	135,000.00	1,847.05	117.66	66,061
Kentucky	25,967.49	4,780.48	30,747.97	76,200.00	1,828.41	135.95	32,712
Louisville	23,574.52	3,425.48	27,000.00	70,000.00	2,279.72	168.90	29,448
Memphis	35,266.76	7,728.07	42,994.83	88,350.00	2,209.56	145.80	45,350
Mississippi	25,289.32	5,932.12	31,221.44	73,000.00	2,066.36	70.10	33,357
North Alabama	39,180.94	7,777.94	46,958.88	105,000.00	3,851.07	175.70	50,985
North Carolina	58,147.25	5,892.62	64,039.87	135,200.00	3,322.08	479.16	67,841
North Georgia	63,810.00	17,875.00	81,685.00	165,000.00	4,138.81	286.98	86,110
North Mississippi	20,599.94	3,591.95	24,191.89	62,100.00	955.89	21.06	25,168
South Carolina	69,738.54	8,244.06	77,982.60	150,000.00	2,570.70	203.66	80,756
South Georgia	49,793.17	7,751.96	57,545.13	139,000.00	2,898.38	294.12	60,737
Tennessee	37,243.13	8,782.66	46,025.79	101,000.00	2,519.85	108.49	48,654
Virginia	84,837.11	8,599.10	93,436.21	220,000.00	6,280.54	299.87	100,016
Western North Carolina	73,096.21	11,033.70	84,129.91	155,000.00	2,037.85	146.82	86,314
Southeastern Jurisdiction	100.00	.....	100.00	.....	.....	.....	100
Total	766,088.72	124,161.39	890,250.11	1,914,950.00	46,023.27	3,136.01	939,409
Western:							
Alaska Mission	768.50	.....	768.50	1,700.00	73.50	.....	842
California-Nevada	44,705.01	4,524.09	49,229.10	107,500.00	2,285.96	44.49	51,559
Hawaii Mission	95.38	25.00	120.38	2,200.00	231.68	.....	352
Idaho	9,160.82	167.00	9,327.82	16,000.00	551.15	17.67	9,896
Montana	8,730.22	402.10	9,132.32	20,600.00	1,700.37	36.34	10,869
Oregon	21,128.30	1,930.65	23,058.95	52,425.00	2,034.27	11.52	25,104
Pacific Japanese Provisional	300.00	120.00	420.00	1,000.00	.....	.....	420
Pacific Northwest	26,148.39	3,075.26	29,223.65	77,000.00	1,462.21	5.27	30,691
Rocky Mountain	21,736.21	1,917.35	23,653.56	60,600.00	1,253.10	133.03	25,039
Southern California-Arizona	93,503.60	8,034.28	101,537.88	252,000.00	5,292.55	209.40	107,039
Western Jurisdiction	101.40	.....	101.40	.....	.....	.....	101
Total	226,377.83	20,195.73	246,573.56	591,025.00	14,884.79	457.72	261,916
Total from Conferences	2,763,898.89	280,138.53	3,044,037.42	7,766,466.50	172,837.92	13,167.73	3,230,043
Other Income for Appropriations:							
Deaconess Pension Fund	.....	.....	.....	.....	.....	.....	31,963
Enrolled Home Missionary Pension Fund	.....	.....	.....	.....	.....	.....	442
Interest Income Allocated from Permanent and Restricted Funds	.....	.....	.....	.....	.....	.....	3,809
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	7,314
							43,529
Grand Total	$2,763,898.89	$280,138.53	$3,044,037.42	$7,766,466.50	$172,837.92	$13,167.73	$3,273,572

ST SIX MONTHS 1957—1958

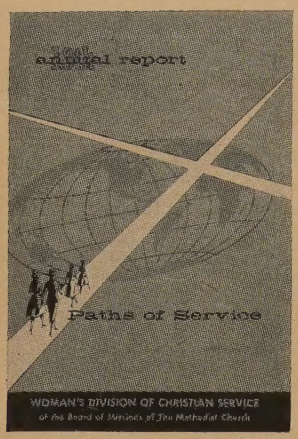
ISSIONS—THE METHODIST CHURCH

rer

DIVISION OF TOTAL RECEIPTS

al on priations 56-57	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
44,417.51	$ 47,465.14	.....	$ 502.04	$ 8,158.74	$ 75.00	$ 39.91	.....	$ 56,240.83
20,615.61	20,274.83	.....	1,491.51	2,702.24	877.00	29.83	.....	25,375.41
55,185.23	45,073.52	$ 8,533.30	173.16	7,502.80	433.40	77.80	.....	61,793.98
14,492.10	10,371.29	.....	1,903.61	4,345.52	185.12	.....	.....	16,805.54
29,000.00	28,735.00	400.00	3,488.76	4,448.45	50.00	.....	.....	37,122.21
45,521.71	49,786.40	.....	4,829.58	5,021.75	5,535.00	44.86	.....	65,217.59
35,514.33	37,687.72	.....	361.06	5,192.63	2,702.34	33.74	.....	45,977.49
69,828.18	73,395.42	.....	5,598.12	13,488.40	4,661.16	79.24	.....	97,222.34
577.18	750.37	.....	398.93	193.95	.....	5.10	.....	1,348.35
39,934.85	41,215.89	.....	1,816.11	6,337.44	50.00	.....	.....	49,419.44
37,801.99	34,459.67	.....	1,530.09	4,769.60	451.46	40.17	.....	41,250.99
52,374.47	50,385.41	.....	4,408.27	9,252.92	1,316.15	46.49	.....	65,409.24
79,008.45	82,714.94	.....	3,204.16	10,899.92	785.92	64.56	.....	97,669.50
326.11	335.00	.....	.....	.....	.....	.....	.....	335.00
93,300.84	693,715.58	9,508.28	35,895.56	100,758.78	18,658.63	649.17	.....	859,186.00
37,342.96	39,735.14	.....	6,388.03	4,061.69	1,176.50	48.00	.....	51,409.36
240.00	243.50	.....	322.36	.....	.....	.....	.....	565.86
79,486.29	85,813.52	.....	6,435.66	7,559.64	9,193.81	150.00	.....	109,152.63
67,638.58	66,061.88	.....	5,834.39	8,599.93	6,222.36	76.58	.....	86,795.14
29,535.50	32,712.33	.....	3,240.89	2,921.71	.....	28.42	.....	38,903.35
27,599.85	29,448.62	.....	3,266.71	2,969.53	3,600.00	28.25	.....	39,313.11
45,081.78	45,350.19	.....	5,950.50	4,639.06	592.34	47.00	.....	56,579.09
33,745.40	33,357.90	.....	5,591.78	2,549.88	60.00	23.79	.....	41,583.35
53,656.32	49,485.65	1,500.00	833.15	6,788.94	10,195.07	.....	.....	68,802.81
53,959.88	67,841.11	.....	4,015.21	8,551.58	3,237.42	79.12	.....	83,724.44
78,484.05	86,110.79	.....	6,239.96	8,681.11	3,856.15	70.00	.....	104,958.01
23,933.23	25,168.84	.....	4,699.00	2,634.07	854.34	26.04	.....	33,382.29
79,823.34	80,756.96	.....	4,172.79	7,026.68	2,871.00	77.66	.....	94,905.09
60,410.73	60,737.63	.....	6,097.47	6,640.63	1,990.00	52.48	.....	75,518.21
46,173.34	39,116.17	9,537.96	1,469.23	3,266.00	.....	.....	.....	53,389.36
02,289.01	98,266.62	1,750.00	5,178.12	13,367.04	23,950.00	135.00	.....	142,646.78
72,138.60	86,314.58	.....	6,799.69	10,555.63	8,595.60	.....	.....	112,265.50
258.16	100.00	.....	.....	.....	244.00	.....	.....	344.00
91,797.02	926,621.43	12,787.96	76,534.94	100,813.12	76,638.59	842.34	.....	1,194,238.38
1,084.49	842.00	.....	71.95	125.00	50.00	1.00	.....	1,089.95
50,467.97	50,059.55	1,500.00	1,893.17	6,472.03	1,120.39	68.60	.....	61,113.74
707.65	352.06	.....	.....	84.50	.....	.....	.....	436.56
7,964.21	9,896.64	.....	409.95	1,739.25	.....	12.16	.....	12,058.00
11,915.48	9,516.03	1,353.00	419.41	1,410.07	25.00	15.08	.....	12,738.59
25,430.58	23,104.74	2,000.00	800.37	2,773.19	119.40	32.09	.....	28,829.79
359.37	420.00	.....	210.62	.....	15.00	1.76	.....	647.38
26,538.94	30,091.13	600.00	973.26	3,813.58	455.12	44.75	.....	35,977.84
23,994.10	23,939.71	1,099.98	978.00	4,164.85	835.23	51.97	.....	31,069.74
05,447.89	104,189.83	2,850.00	2,070.26	14,205.45	4,041.09	114.58	.....	127,471.21
147.20	101.40	.....	.....	.....	.....	.....	.....	101.40
54,057.88	252,513.09	9,402.98	7,826.99	34,787.92	6,661.23	341.99	.....	311,534.20
47,249.71	3,088,211.65	141,831.42	145,312.27	385,344.80	129,070.36	3,032.76	354.51	3,893,157.77
34,084.32	31,963.44	.....	.....	.....	.....	.....	.....	31,963.44
581.36	442.38	.....	.....	.....	.....	.....	.....	442.38
.....	3,809.62	.....	.....	.....	.....	.....	.....	3,809.62
7,682.45	7,314.29	.....	.....	.....	.....	.....	.....	7,314.29
42,348.13	43,529.73							
89,597.84	$3,131,741.38	$141,831.42	$145,312.27	$385,344.80	$129,070.36	$3,032.76	$354.51	$3,936,687.50

PRESS RELEASES



Eighteenth Annual Report. Every Woman's Society of Christian Service and Wesleyan Service Guild should have a copy of the Eighteenth Annual Report. It furnishes interesting information for members, and leaders will find it invaluable for study and reference, for program use, as material for speeches, and as a source of inspiration for earnest prayer.

The use of the material in the Annual Report will make the work come alive in circle programs.

Factual information from our fields of work; plans and outlines in the Department of Christian Social Relations; human interest stories; a directory of missionaries and deaconesses; up-to-date list of administrative and conference officers; statistical and financial reports—in every field of endeavor the Woman's Division seeks to carry out the theme, *Paths of Service*. 75 cents.

Prayer Calendar, 1958. A most welcome addition for daily family worship. Includes names and addresses of all missionaries of the Woman's Division and of the Division of World Missions. Pray for the missionaries daily. 60 cents; 3 for $1.50.

Ceremonials. Special services of worship, pledge service, installation, and others. Prepared to meet an expressed need. 50 cents.

Let Me Remember. Prayer card containing lines of courage and comfort. 2 cents; 50 for 75 cents.

A Day Apart Service. Reprinted from THE METHODIST WOMAN, February, 1958, "Man's Response to God's Initiative." 2 cents; 6 for 10 cents.

Worship Service, "Jesus Christ's Message for Today." Service to be used by Woman's Societies around the world on the day of the opening session of the Fifth Assembly of the Woman's Society of Christian Service to be held in St. Louis, May 6-9, 1958. 3 cents; 12 for 25 cents.

APPROVED STUDIES 1957-58

For Adults

Theme: Japan

Cross and Crisis in Japan. By Charles W. Iglehart. $1.25.

Adult Guide on Japan. By Ada P. Stearns. 50 cents.

Ten Against the Storm. By Marianna Nugent Prichard and Norman Young Prichard. $1.25.

Supplementary Material:

Opening Christian Gateways in Japan. Pictorial pamphlet on the contribution of the Woman's Division to Christian work in Japan. 60 cents.

In Our Time. Ten years of experience in Christian cooperation in Japan. 50 cents.

Japanese Rural Vistas. Free for postage.

Theme: Christ, the Church, and Race

The Kingdom Beyond Caste. By Liston Pope. $1.25.

Adult Guide on Christ, the Church, and Race. By Rosalyn Summer Sease. 50 cents.

Progress Against Prejudice. By Robert Root. $1.25.

Supplementary Material:

Actions Speak Louder—Making Christian Our Race Relationships. By Ruth L. Bartholomew. A booklet illustrated with pictures of work in projects in the Home Field of the Woman's Division. 60 cents.

Theme: The Gospel According to St. Mark

Disciples to Such a Lord. By Albert E. Barnett. 65 cents.

Guide, Disciples to Such a Lord. By Sue Pruitt Alexander. 35 cents.

Supplementary Material:

One by One. By Betsy S. Wolfe. Playlet introducing *Disciples to Such a Lord*. 25 cents.

Theme: The Ecumenical Witness of the Local Church

In Every Place a Voice. By Walter G. Muelder. 65 cents.

Guide for In Every Place a Voice. By Mrs. David D. Jones. 35 cents.

The Church-Wide Study

Lands of Witness and Decision. A symposium. 50 cents.

Supplementary materials for your April program: THE MARCH OF YOUTH IN MISSIONS

Boundless Adventure. Twelve programs and worship services for a World Friendship Group of Girls in the MYF. 75 cents.

Methodist Service Projects, 1958. An annual directory of service opportunities in The Methodist Church. 10 cents.

The Methodist Youth Fund in Action. Map showing types of work related to this fund. $1.00.

When We Pray. A devotional booklet compiled by Wilmina Rowland. 50 cents.

When We Share. By Frances Maeda. A devotional booklet related to world youth projects. 65 cents.

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